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The Strangeness of Religion in the University Curriculum*

A. ROY ECKARDT

IN a recent monograph Daniel Jenkins employs the seemingly strange title, *The Strangeness of the Church*. To most people in the West, we are reminded, the Church is an extremely ordinary and obvious institution. But whatever the state of popular opinion, there is a strangeness about the Church "in that while it stands in the midst of the everyday life of the world, it yet makes unusual claims for itself and displays unusual qualities in justification for them."¹

I hope it will not be presumed from my title, in the context of the quotation, that I intend to assign the role of the Church in the university to departments of religion. I am, however, attracted by Dr. Jenkins' phrasing and I am prompted to say that the concept of strangeness is not inapplicable to a discussion of the place of religion in the university curriculum. Religion is found in the everyday life of many university curricula and yet, as I propose to show, it embodies an ambiguity of meaning and a tension in substance which reflect strangeness. On the side of one possible link between religion and the Church, the relation between religion and the university

manifests, as we shall see, an analogy to the relation of Church and state.

The double thesis underlying the discussion as a whole is, on the one hand, that it is necessary to be aware of the unique character of the problem of religion if we are to attain a defensible educational policy, and, on the other hand, that it is possible to affirm a positive relation between religion and university education.

I

Let us approach our problem by inquiring whether religion should have a discrete place in the academic pursuits of the university. Expressed in terms of a specific issue, ought the university include an identifiable department of religion?²

I do not display great wisdom in saying that the answer will turn on two questions. What is the nature and purpose of the university? How are we to understand the term religion?

If a university views its purpose as itself "religious," one series of answers may be forthcoming. My remarks fall in the context of the more influential—although not for that reason more happy—assumption that education has a secular goal, something that is interpretable, of course, in a variety of ways. We are all familiar with variations within a secular purpose—the advancement of learning, aid in successful living, the integration of personality, the search for truth, etc. If the representative of religion agrees to work

* Presidential Address before the Annual Meeting of the National Association of Biblical Instructors held at Union Theological Seminary, New York City in December, 1956. Dr. Eckardt is Professor and Head of the Department of Religion at Lehigh University. During the academic year 1955-56 he was a Faculty Fellow in the Department of Social Relations at Harvard University under a grant from the Fund for the Advancement of Education.

along with a generally secular point of view, then, however great that view's distance from his own convictions of faith, he cannot very properly turn to such a norm as "religious nurture" as a basis for discussing university education. He is better advised if he assumes an empirical point of view. This need not imply the total exclusion of autobiographical elements. Some of these latter are in the background of my exposition.

What is there about religion that raises an issue for curricular policy? As a point of departure we may refer to a multiple ambiguity within the term religion. Four possible dimensions of religion are most relevant. All of them overlap and tend to converge at one or another point. Beyond the fact that they do not pose the same existential problems, the four dimensions are not on the same conceptual level. My intention is not to provide definitions of religion or to classify religion into types. The categories I suggest are simply instruments for analyzing the educational problem of religion.

1. *Inevitable (Implicit) Religion.* Unavoidably, man is *homo religiosus*. By nature he is a religious being in that he seeks something in which the meaning of his existence may be grounded.³ Without this "something," the way is opened to basic anxiety. Religion is a fundamental psychological and anthropological fact. Thus considered, it may manifest itself behaviorally, but lack of such manifestation does not mean that inevitable religion is absent. The question of whether there should be religion in this first sense within the university is futile, since wherever there are human beings there is religion.

2. *Behavioral (Explicit) Religion.* Religion makes itself pervasively evident as an integral facet of human life. It is practiced very widely, talked about incessantly, continually studied. Religion is a basic historical and cultural fact.

3. *Finite Religion.* In much inevitable and behavioral religion the "divine" power or reality that may arouse ultimate concern is not

itself ultimate. That is to say, it is a being beside other beings.

4. *Ultimate Religion.* This dimension is opposed to the third, although from one point of view it resembles the latter in being more restricted conceptually than the first two. There is religion in which an individual's or group's ultimate concern rests in the "unconditional." Here the power or reality that gives meaning to life is not a conditioned being beside other beings. It is instead the creative source of all things. The skeptic may think of ultimate religion as nonsense but he can hardly insist logically that the God of Judeo-Christian faith is in fact no more than a human idol or illusion. For, as a matter of fact, the Biblical view not only interprets the divine as other than one more being but also embraces within itself the very legitimate insistence that no man can himself grasp ultimate truth. (The mystery remains of how men can engage in such insistence all by themselves.)

II

How does this brief exercise in logomachy bear upon a decision for or against the inclusion of a department of religion in the university?

An affirmative decision is often met by the objection that the teacher of religion is usually a "committed" person who does not view his—or any—subject matter impartially. (This characteristic can become associated with the whole department.) Huston Smith, in *The Purposes of Higher Education*, makes a strong case for holding that, in point of fact, genuine commitment and real objectivity bolster each other.⁴ Objectivity is a chief mark of the genuineness of one's convictions.⁵ Professor Smith maintains that the man who is convinced of the validity of his beliefs can afford to be open-minded. I interpret this to imply, with respect to the teacher of religion, a confidence not unlike that of the Pharisee, Gamaliel (ignoring for the present the fact that the council of Israel was confronted by

apostles of the Christian faith). In the spirit of Gamaliel—a teacher by trade—if this positivist theory of history or this behaviorist form of psychological experimentation is of men, it will fail; but if it is of God, we will not be able to overthrow them. And even if the latter, so much the better for the cause. It would be a distinct existential embarrassment for the teacher of religion to “be found opposing God.”⁶ From this point of view, the scholarly freedom to which the teacher of religion gives his allegiance should excel that academic freedom which lacks an ontological and/or theological foundation. Much representation of academic freedom is hard put at the point of supplying ultimate intellectual justification. However, both sides can agree with Huston Smith that objectivity as a positive virtue means fairness to evidence, respect for reasonable differences in point of view, and avoidance of an attempt to proselytize.⁷ And clearly the work of a teacher of religion is to be judged by the same standards of competence as the work of any other teacher.

Once all this is said, there is an important element of truth in the objection concerning partiality. The allusion to Gamaliel has already suggested this. The truth in the objection arises out of the convergence of ultimate religion and inevitable religion and the convergence of ultimate religion and behavioral religion. Even if all professors face the problem of personal commitment, are they all committed in a way that has the same direct implications for their work? True, religion is not the only area that manifests an unavoidable dimension. According to the concept of “economic man”, for example, human beings inevitably work out some way of exchanging goods and services. Yet a real difference is involved here which may prove to be a difference in kind. The commitment of the professor of economics—at the point where personal commitment and professional activity bear crucially upon each other—is not usually or potentially as intense as that of the professor of religion. One does not

normally “bet his life” on, say, Keynesian economics. Other loyalties may demand allegiance. Only in ultimate religion is the commitment able, in principle, to stand in judgment upon all other commitments. Yet is this not precisely where the teacher of religion may readily take his stand? In prosaic terms, he usually “believes in God,” often in the Biblical sense of allegiance to the transcendent creator and judge of all things. In his own faith, he is at least a Gamaliel and, more often, he is some kind of apostle—indeed, an ordained clergyman. To be sure, the professor of economics may be possessed of the same ultimate commitment that the teacher of religion professes. The former may be a convinced Christian. But the significant difference is that in the case of the economist personal religious conviction is not intertwined so intimately and dialectically with teaching, writing, research, personal associations, and other professional responsibilities as are the activities of the religion teacher. In short, professional work in religion and ultimate commitment simply cannot be kept apart. And yet, we can hardly demand that the teacher of religion not be a religious man (in the dimension of commitment to the source of all things). The alternatives are to have a “disinterested” analyst teach religion—which raises its own problems—or to entertain adherence to some form of finite religion as a credential for employment.

One methodological dilemma, not wholly lacking in other academic disciplines, is whether religion is to be taught from “inside” or from “outside.” We are often reminded that a classroom is not a church. To summon students to get down on their knees to pray in order to learn about prayer is quite illicit (even apart from the potential blasphemy in such a pedagogical technique). I have heard the claim that provision for “religious opportunities” on the campus can help offset limitations in course offerings in religion. From the standpoint of an academic-intellectual

treatment of religion, this claim does not seem to make much more sense than an assertion that we can go easy on courses in marketing if a number of stores catering to students are located near the campus. There is, nevertheless, a measure of truth here. It is not only as a Christian that a religion professor will support student participation in religious activities. As a teacher of religion he knows that the bystander approach to religion must be supplemented by participating knowledge or insight. The professor concerned to advance learning in religion can scarcely rest content with external, descriptive analysis. Religion is in essence an affair of extreme intimacy. Education in religion remains superficial until phenomenological analysis is reinforced by sympathetic knowledge related to the presuppositions of the faith or faiths under study. Yet this necessity poses its own difficulties. "Commitment" for the sake of study is hardly genuine commitment. On the other hand, the phenomenological examination of a religious faith can be dissociated neither from inevitable religion nor from whatever the professor—and often the student—may regard as normative religion, i.e., ultimate and sometimes even finite religion. Presence of these other dimensions will assuredly color the analysis made.

The human tendency even among erstwhile advocates of ultimate religion to find the meaning of existence in some finite reality poses an added dilemma. To the extent that people many times become ultimately concerned over something which is not ultimate (family, political party, nation, etc.), a significant complication appears. The distinction between religion and non-religion tends to break down.⁸ This situation helps keep open the perplexing question of the extent to which religion is in essence a separate category of life justifying a separate academic department in the university. In this connection, it cannot be emphasized too much that the exponent of the Biblical world view and the secular educator may be in accord at a

very significant point. In the Biblical tradition the separation of religion from life as a whole is indefensible.⁹ From the Christian standpoint, religion has no ultimately justifiable place as a discrete category of human existence. The secularist who is opposed to a separate department of religion may be unconsciously testifying to a view from which he fancies he has long since emancipated himself. In truth, there are many respects in which prophetic Christian faith has always been at serious odds with religion.

This aspect of the discussion points to an important analytical problem with existential import. Distinctions between religion and something other than religion are soon driven into the normative question of how to distinguish "true" from "false," "good" from "bad" religion. The latter question is highly decisive in the matter of where, if anywhere, religion should come into the academic curriculum. A university which is not itself committed to ultimate religion could hardly justify the apportioning of study in ultimate religion to a department of religion and study in finite religion to other departments! Christian faith, for all its idolatrous distortions through the years, is primarily a matter of ultimate religion. And yet, again and again in the curricula of ostensibly secular universities we find that the majority of religion courses are devoted to some aspect of Christian faith. It almost seems that the right hand of the university does not know what its left hand is doing. Here is modern education at the height of ambiguity—ambiguity of meaning by no means unrelated to tension in substance.

III

Lest the exposition thus far lead us to favor the exclusion of religion as an autonomous department in the university, we must look at the other side of the matter. Exclusion creates its own perplexing problems.

From one point of view, inevitable religion as a general state of affairs might at first ap-

appear to support exclusion. Do not university departments require specific, as against diffuse, subject matter? Inevitable religion is a highly diffuse thing. However, under the assumption that the inevitable dimension of religion is potentially subject in some way to meaningful discourse, could not that dimension be analyzed sufficiently within such disciplines as psychology, anthropology, and sociology? In addition, could not religion in its behavioral or historical manifestations be treated satisfactorily within these disciplines? Unfortunately, certain serious issues arise.

If, as we have noted, ultimate religion and inevitable religion tend to converge, so do inevitable religion and any world view. By a world view I mean a principle (or set of principles) which is not subjected to any other principle or area of life but instead provides a framework of meaning for all of one's life. The university professor is possessed of a world view—not because he is a professor but because he is a human being. His world view cannot remain entirely hidden.

It is evident that religion cannot be taught at all apart from decisive presuppositions about the nature and meaning of religion. The question of the inevitable character or non-inevitable character of religion is a question not merely for scientific and philosophical analysis; it is in itself a religious question. Further, how is the professor of psychology, anthropology, etc., to deal with two or more competing forms of religion, whether implicit or explicit? If he seeks to limit himself to description, he cannot wholly avoid conveying the impression that the views involved are in some sense alike valid (or invalid). But if he makes relative value judgments between the faiths he cannot wholly escape associating himself with that evaluative action which is intrinsic to religion as a phenomenon of human life. And, no matter which approach he takes, he must know that all teaching, like all communication, has to resort to symbolic language, which precludes any sure

coincidence between thought and reality. No teaching in any field totally eludes the problem of objectivity and commitment.

A number of representatives of the other fields I have mentioned hold that religion as a whole belongs to the childhood of the race and will be gradually outgrown as man progresses and becomes more rational. In other words, the assumption is that religion is not inevitable, much less tenable in some abiding way. Under the influence of figures like E. B. Tylor and Sigmund Freud, many teachers have made precisely this assumption, although it is true that the picture seems to have changed somewhat for the better in recent years. We would never tolerate the teaching of physics by someone who believed that the principles of physics are ultimately an illusion—unless by some miracle this belief were not permitted to color the teaching.

Inevitable religion cannot be dismissed either by an evolutionary theory introduced *a priori* or by any other rationalistic *tour de force*. The criticism I am making applies also in the study of behavioral or explicit religion, but the problem remains more delicate with respect to implicit religion. Most scholars who scoff at religion have sufficient integrity to be willing to describe religious phenomena with some degree of impartiality when occasion demands. At the same time they are often careful to imply that they regard themselves as having been successfully emancipated from the immaturity of religion.

Yet the "religious" teacher of religion faces correspondingly delicate ethical difficulties. If he protests against a "scientific" treatment of religion, what happens to his erstwhile support of freedom of thought? Willingness to have religion in all its forms subjected to the most thoroughgoing criticism must be contingent upon provision in the university for instruction which will counteract a negative or even neutral treatment. This qualification suggests the necessity of a department of religion or its equivalent. Freedom for the challengers of Gama-

liel's faith but not for Gamaliel himself is not genuine freedom.

If the professor of psychology or anthropology or sociology is tempted to pre-judge the total religious situation, the representative of ultimate religion has a parallel moral problem. He is tempted to devalue finite religion in a way that lacks charitable understanding of the psychological, historical, and social factors helping to produce finite religion. One contribution of a religion department may be to make apparent, through proper attention to historical testimony and through "case studies" of real human beings, how there is a persistency in religion in all its dimensions. There is nothing inherently impossible in this aspect of our work. Where discussion is sufficiently intensive and honest, the varied ways in which people are religiously concerned disclose themselves with fair readiness.¹⁰

The goals of secular education imply thorough knowledge of religion at least as a phenomenon of human life and culture. Even where prior provision has been made in other departments for courses in history of religion, sociology of religion, psychology of religion, and the like, in none of these cases is explicit religion viewed synoptically and in its own right. Without a department specifically charged with instruction in religion, there will probably remain a certain omission of subject matter together with a lack of adequate administrative supervision and specialized study in religion. Exclusion of a religion department hinders comprehension of the significance of religion in human affairs. Courses of the types just mentioned usually, and with a certain propriety, consider religion from an external standpoint rather than from inside. I have already maintained that both perspectives are needed.

Not alone in its unavoidable and explicit dimensions as such but also in and through the other, more discrete dimensions, religion influences human life and destiny. Where but in a department that specifically ad-

resses itself to religious concerns can the decisive issue of ultimate versus finite religion be wrestled with in the depth it requires? Academic representatives of religion tend to be much more aware of the third, or finite, and fourth, or ultimate, dimensions of religion than other academicians. (The same can probably still be said for our day with reference to the first, or inevitable, dimension.) Elucidation of this awareness is itself a contribution to the understanding of religion in its totality.

IV

If it is agreed that religion taken in its several dimensions stands in a peculiarly problematic relation with university education, can we rationalize that relation positively? Much of what I have said thus far has already carried us beyond the multiple ambiguity of meaning within the concept of religion to the problem of existential tension within the substance of religion. Paul Tillich has formulated this latter problem in general terms as one of, on the one hand, the resistance by religion of any attempt to subsume it under the category of culture through putting it alongside other cultural realms and, on the other hand, the presence of religion within and throughout all cultural realms. This tension creates an important question in applied theology (and educators either have to become theologians in the presence of the question or turn their backs on a practical issue of great import). That question is, what is the relation between man's ultimate concern(s) and university education?

Perhaps we can live a little more wisely with the strangeness of religion if we set the whole problem within the context of our common national life. I should be the last to say that our religio-cultural arrangements are finally normative. Yet, if we are to be our brother's keeper in a fallen, untidy world, we must ever seek some form of relatively creative compromise. Do I go too far in hy-

pothesizing that, within the general ratio and proportion of American culture, from one point of view religion is to the university as Church is to state?²¹ This is no more than an analogy, but let us see where it leads.

In the American tradition the churches do not call upon the state as such to be explicitly or positively Christian, any more than they want, in principle, to attack the structure of the state. The democratic state in a pluralistic society does not identify itself overtly in terms of Biblical faith. This arrangement obtains despite the fact that—or, to make the paradox more transparent, because of the fact that—our national life already rests upon innumerable supports of faith. Evidently a serious desire continues and even grows that our nation retain its Biblical foundations, which means support of the churches as explicit spokesmen for the foundations. The churches are openly permitted, indeed expected, to speak for the divine Law and the divine Love. Were a political threat to arise against freedom of this form of religion, few would be surprised if the churches rose to meet the threat. More significantly, in such an eventuality the churches would call out very great popular loyalty and support. This underlying attitude would not be present if Christian convictions had not already been deeply rooted in our national conscience. That we do not have an explicitly Christian state may be providential for the Christian cause. It helps preclude the ultimate sin to which the churches can fall prey, that of calling upon ultimate truth to justify what prove to be policies of self-glorification.

To pursue the analogy, it would not do for religion to call upon the university to be explicitly or positively Christian, any more than religion would want, in principle, to attack the structure of university education. The university does not identify itself overtly in terms of Biblical faith. This arrangement obtains despite the fact that—or, indeed, because of the fact that—the life of the university rests upon innumerable supports of faith.

The foundation is revealed to the extent that in the university history is taken seriously, human dominion is fostered over nature, and young men and women are guided to a fulfillment of their social responsibilities. It is quite true that the most spacious platforms in the modern university are provided for the proclamation of, or at least information about, various finite deities. However unnecessary these opportunities in the kingdom of God, they are required in a free society. Whether they are not simply necessary but in addition morally and theologically defensible turns on the question of whether ultimate religion is also present as a live intellectual alternative.

It is the case at present that academic representatives of religion are increasingly permitted, and perhaps even expected, to speak for the divine Law and the divine Love. If an academic threat were to arise to freedom of this form of religion, we should hope that these representatives would rise to meet the threat. More significantly, I believe there would be considerable professorial and student support of the resistance—other things being equal. If there were not such support, we should have to stand our ground anyway and continue to assert through all available means that university education, in common with all areas of life, stands under the judgment of Jesus Christ, the only begotten of the Father. Meanwhile, the lack—with some notable exceptions—of an explicitly Christian university may be providential. Potentially, religion is the most idolatrous area of human life, for so often in religion ultimate sanction is sought for dubious ideas and reprehensible policies.

I referred earlier to the problem of a commitment which exercises a judgment upon all other human commitments. I have intimated that within the context of the categorization of human life and of a potential conflict of commitments, a certain plausibility appears for questioning the place of religion as a separate division in the curriculum. If the uni-

versity, through the instrumentality of openness to truth, may come unwittingly to implement a divine judgment upon the idolatries of, say, a department of religion, what is to check manifestations of idolatry within the persuasion that there is saving power in "openness to truth"? A department of religion may serve as critical guardian against the easy habit of idolatrizing particular human insights into the nature of truth (including philosophical insights founded in the claims of reason). It is the case that, by its very structure, the university may embody something of the Protestant principle of self-criticism. Very often an intellectually defensible vantage point that is not dissolved by the criticism but makes the criticism possible lies buried in the unconscious of the university. Yet we must go beyond this. The required vantage point can become at least pre-conscious and perhaps tangibly forceful in and through a department of religion, itself as much an integral part of the university as any other part. The relation of religion and the university, like that of Church and state, may embody a built-in check upon the idolatries of either of the two sides.

This is not to ignore the possibility of more positive relationships. As the sociologist Howard Becker suggests, it may well have been the close relation of theological studies with general university training in German-speaking countries, in contrast to some others, that kept the battle over biological evolutionism from involving more than a few skirmishes.¹² We may note too that the tension between religion and the university is itself a matter for study within the religion curriculum.

Is there not a growing apprehension in the universities that there ought to be provision somewhere in higher education for a word from the God beyond the gods? If silence testifies to the glory of the real God—a sobering thought for any professor—yet a genuine word from the Lord is sometimes heard

through human speech and action (unless I misapply the human meaning of Jesus). A colleague of mine in philosophy has, not atypically, long since exchanged his Jewish birthright for the gospel of naturalism. I do not think I am starting a false rumor when I say that I get the impression he is secretly glad there is a Department of Religion at Lehigh. However self-idolatrous that department, in company with sister departments elsewhere, there remains a widespread yearning among thinking men not merely for the realization of partial truths but for the Truth that, in judging us all, redeems us. My friend is repelled again and again by various forms of idolatry. But why? Many of our most secular educators are heirs of the Prophets and even of the Christ. They comprise an unknowing remnant of faith, testifying in a halting but unmistakable way, "Thou shalt worship the Lord thy God, and him only shalt thou serve." Our trembling times make plain the source of the disquiet everyone shares. Wearisome repetition, oral and written, does not change the fact that nuclear weapons have huddled us all into a dark corner where, some as believers, and some as non-believers, we reach out and feel the cold sweat of original sin on one another's bodies.

A qualification is that the word from beyond all finite words is not permitted to create too formidable a stumbling block to the autonomy of the human mind. To afford academic respectability in the form of a department may be to keep the barbs of faith from inflicting too much pain. Holy zeal is appropriately diverted to the practical business of self-preservation and self-advancement. It is true that, in comparison with the grand estate of medieval theology, our domain is humble. Yet there is an important sense in which we should be grateful for this. Theology as queen of the sciences descends into a worse despotism than sciences that lack theology's exalted message. Perhaps a voice that is small is peculiarly qualified both to question the notion that the pursuits of an

ostensibly emancipated scholarship will automatically add up to the greater unity of truth and also to proclaim that theonomy is not the heteronomous foe of autonomy but instead its fulfillment. At the very least, in the court of learning there is always need for a court jester, practitioner of a most serious art. The court jester can do much to prevent professors and educators from taking themselves with undue seriousness and from assuming that, by the exercise of thought, they can add cubits to the stature of existence. On the other hand, the court jester is immediately driven to the essential paradox that speaks of the saving and losing of one's life. Ideally, the jester in the court of learning is one who would rather be a doorkeeper in the house of the Lord than dwell in the tents of the self-assured. He is, in fact, somewhat unconscious of his role. He does not take himself too seriously. His vocation, in pale but positive reflection of the kingdom of God, is a gift and not an achievement. Otherwise we witness the terrible state of affairs referred to by John Dillenberger: "A self-conscious concern on the part of religious individuals for the exposing of the premises of others falsifies the human in reducing men to the level of manipulable ideas and displays a form of intellectual tyranny rather than an encounter in charity."¹³

Never quite consciously affirmed by either nation or secular university, there remains the exceedingly more positive power of the Christian *kerygma*, numbering among its fruits love, joy, and peace. Yet the seed of the kingdom of God is never entirely missing from the hardest soil of academic life. If without Christ "not anything was made that was made," we should expect Him to be the invisible Logos of every university, as He is of every community and of every nation. This is one Christian application of the view that the powers that be are ordained of God. The opposite demand of obedience to God rather than man maintains the tension. The option of protest lives for all professors—

whenever, for example, a threat appears to academic freedom. In the very name of the God who judges finite claims, ultimate religion is, logically, the first to oppose such a threat. Academic freedom is grounded in the Truth by which religion too is judged.

V

In some such way as the foregoing we may live with and support the strangeness of religion. Our most significant conclusion is that the question of religion within the contemporary curriculum involves certain issues of a *sui generis* kind. We do not get very far when we assume that problems in the teaching of religion no more than reproduce problems in teaching other subjects.¹⁴ The uniqueness of the problem of religion overshadows superficial similarities. One temptation is to try to solve the whole problem through making higher education "religious;" another is to imagine that the establishment of a religion department takes care of the problem of "religion in education." In truth, neither solution provides a final or creative answer, for the simple reason that when religion is deprived of its strangeness, it is reduced to either spirituality or secularity. We have tended to proceed as though one or the other of the two elements comprising the strangeness of religion can be safely ignored—either the cultural element or the transcendent element. In truth, religion remains in the world yet not of the world, in the university yet not of the university.

Daniel Jenkins' word on the relation of Church and state is relevant. The relation between the two sides constantly changes and hence is always in need of redefinition. There is no ideal Christian attitude to the state, for the realities involved are living rather than static.¹⁵ So too with religion and the university. Our primary task is to act from our side to keep the tension creative.

George A. Buttrick of Harvard has remarked that the presence of religion in the new curriculum implies the confession that

all is not well in the camp of the exponents of humanism and naturalism. He would agree, I am sure, that the presence of religion in the university, as in the world at large, points to the fact that all is not well anywhere, including the relation of man and God. Only in a pedagogical kingdom of God could the NABI be all in all. In the true kingdom of God, the separation of religion and the university comes to an end, just as does the separation of church and state, for it is the Christ who is then all in all. In the interim the tension remains. In the final resort, the strangeness of religion, like religion itself, is inevitable. For it lies deep within all of us, "strangers and exiles on the earth."

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¹ Daniel Jenkins, *The Strangeness of the Church*, Garden City, N. Y.: Doubleday and Company, 1955, pages 9-11

² I am not directly concerned here with the rationale for maintaining a divinity school along with a medical school, law school, etc. That fairly prevalent practice presents problems of its own—associated in large measure with the fact that divinity schools are usually considered primarily professional in character. The relation of the divinity school to the university as a whole does, however, present a problem somewhat analogous to the one I raise. Divinity schools usually think of themselves as explicitly Christian in outlook, while many of the universities of which they are a part do not officially or publicly espouse a Christian philosophy of education. Since the relation between departments of religion and the universities is analogous to the situation just mentioned, the suggestions in parts III and IV of the present essay may have a bearing upon the problem of the divinity school.

³ Will Herberg, *Protestant, Catholic, Jew: An Essay in American Religious Sociology*, New York: Doubleday and Company, 1955, page 270

⁴ Huston Smith, *The Purposes of Higher Education*, New York: Harper and Brothers, 1955, Chapter III—"Objectivity Versus Commitment"

⁵ *Ibid.*, page 44

⁶ Acts 5:33-39

⁷ Smith, *op. cit.*, pages 42-43, 129

⁸ A course in contemporary religious trends in at least one university other than the writer's examines the Communist Manifesto as a "scriptural" document. An all-inclusive treatment of religion has become rather widespread in recent years.

⁹ For Alexander Miller, the creation of a department of religion is not the proper rationale in the relation of religion and higher education. A proper rationale "requires the positive presentation of the [Christian] tradition in its historic and systematic relation to every academic discipline." ("Religion and Higher Education: Some Theological Considerations," unpublished.)

¹⁰ Some slight mitigation of the problem posed by the different dimensions of religion, and particularly by inevitable religion, may be possible through alteration in departmental names. For example, at the University of Pennsylvania the title, Department of Religious Thought, is used. In some small measure this may tend to shift attention away from inevitable religion toward the other three dimensions.

¹¹ Religion here must refer to a primarily intellectual (including a theological) treatment of religion in its various dimensions. Otherwise we could as readily say that the university chaplaincy is to the university as Church is to state. The latter figure may indeed hold, but the frame of reference is then different from the present one.

¹² Howard Becker, in John Gillin, editor, *For A Science Of Social Man*, New York: The Macmillan Company, 1954, page 122

¹³ John Dillenberger, "Teaching Religion: Problems and Requirements," *Union Theological Seminary Quarterly Review*, IX, 3 (March 1954) page 5. Professor Dillenberger holds that the idea of a Christian university tends to foster a temptation to outright domination on the part of Christians. "Since no individual can claim to have all the truth, the search is safest when it is in the hands of diverse individuals, and best even for the welfare of Christians, when it is not exclusively in their own hands" (page 4).

¹⁴ The professor of religion is a kind of walking embodiment of the strangeness of religion. He cannot grant that religion is just one more separable aspect of human life, and yet he has to teach religion as though it were precisely this. It is interesting to note that, in a recent symposium devoted to the problem of religious perspectives in the teaching of various disciplines, almost every major area of the university curriculum is given a chapter save religion itself. (H. N. Fairchild, ed., *Religious Perspectives in College Teaching*, New York: Ronald Press, 1952.) Is it assumed that religion is automatically taught from a "religious" perspective? I do not necessarily criticize the omission. Yet it may well reflect the impossibility of putting religion on the same conceptual level as other disciplines.

¹⁵ Daniel Jenkins, *op. cit.*, pages 131, 136

The Limits of Biblical Theology

E. L. ALLEN*

WHAT is usually spoken of as the revival of Biblical Theology in our day might perhaps be described more correctly as a reappraisal of the relation between two disciplines, Biblical Theology and Systematic Theology. We might indeed speak of a third phase in their relation. The first was that of the old orthodoxy, for which the two were virtually identical. Calvin's *Institutes* is a clear instance of this. For him, the justification of a theological statement is to be found in the exegesis of Biblical texts and only there. To present a systematic account of the content of Scripture and to set forth the Christian faith as it is to be believed in the writer's day,—these for him are one and the same task. The Westminster Confession supports its doctrinal assertions by means of proof-texts chosen, with but little discrimination, from any and every book in the Bible. The glory of Protestant dogmatics was that it was Biblical and not speculative; nor was it based on the authority of the Church, like that of Roman Catholicism. Where such presuppositions reigned, a moral issue like slavery was fought out within the Church by the appeal to Biblical passages.

The second phase was the work of the Enlightenment, and it was introduced definitively by Johann Philipp Gabler in his inaugural address at Altdorf in 1787. "Biblical theology," he said, "is historical in character and sets forth what the sacred writers thought about divine matters; dogmatic theology, on the contrary, is didactic in character, and teaches what a particular theologian philosophically and rationally decides about divine matters, in accordance with his character, time, age, place, sect or school,

and other similar influences." Here we have a clear discrimination between what is said in the Bible and what is to be believed by the Christian today. They are not necessarily opposed, they may even agree in fact, but the exegesis of a book is one thing and the confession of personal faith is another. Of course, once that standpoint had been adopted, the further division of Biblical Theology into two disciplines, one dealing with the Old Testament and the other with the New, became inevitable. Finally, exact determination of what "the sacred writers thought about divine matters" was held to require a Pauline, a Johannine Theology, and so on.¹

The third phase, that represented by Neo-orthodoxy, came about in part as a reaction from this division and subdivision. It was rightly seen that the New Testament in some sense is a unity, that the Bible itself is more than a collection of books; it has a distinct message to offer, so that it too may claim to be studied as a unity. But the essential principle of the new movement is that while Biblical Theology and Systematic Theology are not to be identified, they are mutually dependent and therefore may not be separated. The study of the Bible is to be directed primarily, not to its problems of date and composition, but to its message, its witness to revelation. Exegesis must become theological. On the other hand, the systematic theologian is bound by the Bible as the norm for all his work. Theology must become exegetical. Historical criticism has not substantially invalidated the claim of orthodoxy that the Bible is the source and storehouse of theological information. Thus, Barth does not decry the value of historical criticism, but he tells us that were he required to choose between this and "the venerable doctrine of Inspiration," he would prefer the latter.²

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No doubt, British and American representatives of this school do not go so far as the Continentals. I recall an international conference of theologians at which all the Germans and some of the Swiss there present refused to consider any material except that of Romans ix-xi as relevant to a discussion on the Christian attitude to the Jewish community. Even one's judgment on the state of Israel was to be determined by 1 Sam. viii. We are still chary of this crude literalism. But not a few books appear each year in English that purport to give the "Christian view" of some matter, and when one opens them one finds nothing but a summary of Biblical material with which one is already familiar. Biblical Theology today takes many forms and its exponents are by no means in agreement among themselves, as witness the controversies between Barth and Brunner over such points as natural theology, predestination, and the Christian view of man: what is common is that the Bible is the final court of appeal.

I do not wish to underrate what we owe to Neo-orthodoxy in leading us back to the Bible. I do suggest, however, that their work has some grave limits.

1. It is not possible to construct a Biblical theology without some criterion, some principle of selection in virtue of which one decides what to take as central and what as peripheral. The Reformers, Luther especially, were fully aware of this. The Pauline principle of Justification by Faith was for him the key to the interpretation of the Bible; this was the Gospel he found in it and by which he assessed the value of the various books. Liberal Protestantism appealed to the Synoptics; Neo-orthodoxy follows Luther and reverts to Paul. In the O.T. the prophets are set above the other books. Hence the constant reference in writers of this school to the "witness of the prophets and apostles." A glance at the index of Scriptural references attached to Niebuhr's Gifford Lectures is most illuminating in this connection. He

operates with a canon of his own, which excludes Daniel and admits Fourth Ezra!

Kraemer's argument in *The Christian Message in a Non-Christian World* would have had to be modified considerably had he been willing to do justice to the O.T. Wisdom Literature. In his treatment of natural theology Barth faces the question: Is there not evidence within the Bible itself for a knowledge of God mediated by nature? He considers the Psalms, taking the 19th as typical of a whole class, and urges that at the most these might establish the existence within the Bible of a secondary and subsidiary line of thought; they certainly do not represent the main line. Then he argues that there may be variety in the Bible, contradiction there cannot be, so that this secondary line must be interpreted in accordance with the primary one. He operates, that is to say, with an *a priori* concept of what the Biblical witness *must* be, and is not willing to consider a *posteriori* just what it *is*.³ Why should not God's revelation be so rich and many-sided that human witness to it includes utterances we cannot reconcile?

It is necessary therefore to discriminate within the Bible, to take some part or parts as the key to the whole. How is this discrimination made? Two factors appear to be of special importance. The first is *Church Tradition*. Whereas the liberal theologians were academics more at home with their University colleagues than with Church authorities, the Neo-orthodox avow themselves to be servants of the Church. It is significant that Barth's great work should bear the title *Church Dogmatics*. An English theologian has gone so far as to substitute the term "church thinking" for theology.⁴ It has become a point of honour with the theologian to give us, not the convictions by which he himself lives, but the teaching of the Church. Presumably, the two are one for him. Unfortunately, we are not told exactly what is meant by "the Church" in this connection. Is

it the writer's own denomination? Or is it the universal Church?

In our search for the criterion by which selection is made among the diversified material the Bible supplies, a second choice must fall upon *the contemporary situation*. I find it difficult to believe that Barth's abandonment of the natural theology he once found in Romans i is entirely independent of the conflict with the "German Christians." Is there no connection between the new value our generation sees in the eschatological element in the Gospels and the soul-shaking experiences through which it has passed? Is the emphasis on the unity of the Bible entirely without relation to the effort after unity among Christians? Of course, I do not make it a charge against current Biblical theology that it responds to what is happening outside the theologian's study. The point I wish to make is simply that a Biblical theology cannot operate without bringing to its task some guidance that is extra-Biblical in origin.

2. Even more serious is the fact, if indeed I am right in thinking it such, that *the Bible is sometimes undecided on questions to which we want a clear answer*. The O.T. is concerned with the nation, the N.T. with the Church; the concept of salvation in the former is much wider than in the latter, including physical well-being of various kinds. The Jewish Messiah is both political and spiritual, the Christian is spiritual only. Has the N.T. in these respects superseded the O.T. or does the latter preserve a truth that needs to be maintained alongside of the former? We are not so sure of the answer to this as we once were. William Temple's saying that "Christianity is the most materialistic of all religions" could hardly be justified from the N.T. alone. Bonhoeffer was consciously asking for the N.T. to be supplemented and corrected by the O.T. when he wrote: "The Church stands not where human powers give out, on the borders, but in the centre of the village."⁵ How a right balance

of the New and the Old is to be reached the Bible does not tell us; we must find out for ourselves.

One of the fundamental questions in theology is that of the relation between God and man. The Protestant emphasis is on the opposition between them; man is wholly dependent on the will of God; he is a sinner who owes everything to grace. Catholicism on the other hand sees grace as the fulfilment of nature; God works through human institutions and human thought is able to attain some degree of knowledge of him and his moral requirements. On which side does the Bible stand? I do not find it easy to say. If we appeal to Gen. i, we shall develop an optimistic view of man as in the image of God and called to coöperate with him; if to Gen. iii, our picture of man will be pessimistic. We turn to the N.T. and the same ambiguity meets us. The teaching of Jesus, like that of the prophets, presupposes man's ability to change the direction of his life, to repent; the opposite contention is, we are told, that of Paul. But does Paul speak always with one voice? What of Rom. ii, with its recognition that there are Gentiles who "do by nature the things of the law"? Here again the Bible does not decide for us.

Ecumenical discussion, as is well known, brings the parties to it to the same deadlock every time. We may agree on everything else, but on Church, ministry, and sacraments we fall apart. Ever since our divisions began, each of us has argued that Scripture was on his side. Has the Biblical theology that accompanied the ecumenical movement led to greater agreement? I do not think so. Indeed, as one reads the volumes that have been put out under the auspices of the World Council of Churches or the bodies that preceded it, one is forced to admit that the voice of Scripture, here too, is undecided. One of the latest treatments of the subject admits frankly that this is the case, and that "interpretation of what the Bible actually says is bound to be influenced by later events than

the Bible itself records."⁶ In other words, we have to decide for ourselves on the question of episcopacy and its place in the Church; the Bible will not decide for us.

This point illustrates the complicated relation between criticism and theology in the interpretation of the Bible. One unfortunate result of the demand for theological exegesis is that we no longer seem able to approach the Bible without some present interest that is to be served thereby. Thus, to take an example from the O.T., we import into a study of the prophetic attitude to sacrifice considerations, relevant no doubt to our own day, of the place of ritual in religion. Those who appreciate the importance of ritual and organisation tend to deny that Amos can have meant to repudiate sacrifice outright; those who see in such things a danger are apt to line up on the other side. To one who holds the Catholic view of the Church, the Pauline authorship of the Pastoral Epistles presents no difficulty. It is probably not possible to consider quite objectively the authenticity of Paul's speech at Athens; much will turn on whether or not we think it was right to borrow the language of Hellenistic culture to present the Gospel.

3. I am not arguing, of course, that the Bible is valueless because of this ambiguity at the crucial points. Its greatness lies in the fact that it does not solve our problems, but rather requires us to face them for ourselves with God. A theology that does not perform that service for us is not true to the Bible, though it may faithfully reproduce its language. And the net result, it seems to me, of the new development is to leave us with an imposing specialization that partakes of the "archaism" in which Toynbee sees one of the signs of a disintegrating society. He defines this as "an attempt to escape from an intolerable present by reconstructing an earlier phase in the life of a disintegrating society."⁷ The energies devoted to discovering what exactly certain Biblical words meant might be better spent in meeting the challenge of

God in the contemporary situation. I am not pleading for a theology that is merely "useful"; I only suggest that the right balance between research into the old and venture into the new has perhaps been lost.

We can therefore be grateful to Bultmann for raising the question: Where do we go from here? Grant that we have recovered the Biblical thought-world, that we know just how the men of the first century were won for the redemption that is in Christ, have we not in the process thrust Christ into the past, so that he can be understood only as men consent to master a foreign language and acquire a set of alien thought-forms? Or should we, whatever the risk involved, attempt the translation of the N.T. *kerygma* into the thought-forms of our own time? For Barth, any distinction between spirit and letter, form and content, is anathema. "What he has given us 'is an effective version of the gospel in those quarters where men are already deeply versed in the Bible';⁸ but it is doubtful whether it can commend Christ to the secularized populations of our great cities, where the printed word is ceasing to be read except as a caption under a picture.

Hence the judgment Tillich passes on Barthianism, that it "has shown its power to save the German church from paganization by giving theological aims to a group of struggling ministers, but it has not been able to reintegrate the younger generation or the masses of disintegrated proletarians or even middle-class persons."⁹ J. V. Langmead Casserley calls for "a theology which treats of contemporary realities and secular experiences, and labours to interpret them in theological terms, to lay bare and expose their relationship to the purpose of the living God, and their place in the working out of human destiny."¹⁰ For example, to introduce my own examples, we need a Christian theology of history that will do more than recapitulate the O.T. story, that will include within its purview the Far East and the great non-Christian religions. We need a

Christian interpretation of the State that does not get bogged down at the outset over the precise meaning of *exousia* in Rom. xiii, 1.

There is already a clear division within Neo-orthodoxy between those who do and those who do not employ the typological or allegorical method of interpretation. This has certainly been carried to an extreme in some quarters. It has been elaborated with amazing skill and subtlety in the work of L. S. Thornton, and Christology has been forced relentlessly upon the O.T. writers by Eberhard Vischer. As the *Dogmatik* progresses, Barth seems more and more disposed to employ it. He is able so to read the parable of the Good Samaritan as to find in it that Jesus Christ is our neighbour *par excellence*, not because he is in need and we help him, like the Samaritan in the story, but because he incarnates the compassion of God, primarily in the Church but also outside it—and in the closing words of Jesus to the lawyer, the neighbour is one who helps rather than is helped.¹¹ Elsewhere he finds Christ and the Church in the story of Adam and Eve.¹² Such exegetical feats mark the breakdown of the system responsible for them. Appeal is made to the Bible as a whole, as witness to revelation; but in fact it is used as a collection of proof-texts, and then these are taken allegorically, so that they yield whatever is wanted from them.

4. What is advocated here is not a return to the liberalism of last century. That could be accused of many of the faults that have been found in what has taken its place. It had, as we all must have, a principle of selection; it found its criterion in the Synoptics. And, having accepted the historical Jesus as its authority, it set about reading its own ideas into his teaching. It was not in fact able to effect the separation of Biblical from Systematic Theology that is essential to the health of both. For only if we can allow the Bible to say to us just what it does say, whether credible or incredible, apposite or irrelevant, can we be quickened inwardly by the en-

counter with new truth. We shall not read the Bible in any merely antiquarian interest, but it will best answer the question: What are we to believe today? if we postpone asking that question till a later stage of our encounter with it.

The presupposition of such an approach is that the Bible is not a source of information about God so much as a source, in many respects *the* source, of spiritual life for us who profess and call ourselves Christians. The ambiguities of the Bible preclude it from functioning as an authority in the first sense. Where it presents us with alternatives, I choose one and you the other. Nor can this state of things be ended by making the Bible the final arbiter, because it refuses to decide between us. The various types of Christianity within the Church today exist already, in embryo, in the pages of the N.T. The Early Church was a society in which wide diversity in theology was consistent with unity in devotion and loyalty. The writers of the O.T. serve their purpose best therefore when they introduce us to God who transcends them, their people, and their books. So the function of the N.T. is to introduce us to Christ who transcends it. Some representatives of Neo-orthodoxy would agree to this; it seems to me, however, that they do not in fact remain true to it.

The Bible brings us into a tradition of spiritual life, of personal encounter with God and community life sustained thereby, and invites us to participate in this. We do so in freedom, because what it offers to us has convinced us of its worth and truth. And it sets us free to meet God as he comes to us in the events of our own time. Here certain crucial questions may be asked. Is the Bible the record of the only events by which God comes to men, or is it the record of those events that enable us to see how he comes to us at all times? Did he work in the history of Israel only, or did he so work there that we should be able to detect his presence in all history, our own included? We are to

meet God in our day, to face its problems, and to seek to answer its questions, in the power we derive from the Bible, but not necessarily in its language. And we may even be called upon to give answers that one or other of the Biblical writers would have opposed. Is it certain, for example, that when John Woolman's conscience condemned slavery, Paul would have been with him? If not, John Woolman would still have been right.

Such a theology would aim at showing "what the world looks like, and how the problems of contemporary life appear, to a man whose mind has been *informed* by the Bible, who has derived from the Bible not so much his characteristic themes and interests as the categories of judgment and standards of value which he brings with him to the interpretation of every contemporary reality that claims his attention."¹³ It may be best to bring this discussion to a close by citing names. We may put on the one side Barth and Brunner, on the other Berdyaev and Tillich. The inspiration of all four is Biblical. But one gets the impression, in reading them, that for the first two the Bible is a mine in which they dig for truth, while for

the other two it is a ship in which they sail out into the high seas in quest of truth. The second is a more hazardous undertaking, since it may end not in discovery but in shipwreck; but is it not truer to the theologian's calling, yes, truer to the "witness of prophet and apostle?"

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- ⁵ *Letters and Papers from Prison*, 1953, 124.
- ⁶ J. K. S. Reid: *The Biblical Doctrine of the Ministry*, 1955, 42
- ⁷ *A Study of History*, abridged edition, 587
- ⁸ Amos N. Wilder: *Otherworldliness and the New Testament*, 1955, 57
- ⁹ *The Protestant Era*, 1951, 227. It might legitimately be asked whether any other group has succeeded in this. But we are concerned here not with achievements but with aims.
- ¹⁰ *The Retreat from Christianity in the Modern World*, 1952, 77
- ¹¹ *Dogmatik*, I/2, 460ff
- ¹² III/1, 230
- ¹³ J. V. Langmead Casserley, *Op. cit.*, 78

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The Outline of Mark

CHALMER E. FAW*

EVERY commentary and introductory study of a book of the Bible gives or assumes some kind of outline of that book. If that outline is well constructed it is one that grows naturally out of the book itself rather than one superimposed upon it by modern interests. It should be one which, as nearly as can be determined, *the author himself, consciously or unconsciously, has followed in writing his book.*

As we turn to the Gospel of Mark we note an anomalous situation. Mark has been worked over again and again in the effort to find in it the basic chronology for the life of Christ and, as a result, something of a chronological and geographical absorption on the part of the modern student has predetermined the outlines made of it. Of somewhat similar effect has been the use of Mark as the basis for a harmony of the synoptic gospels, or, more drastic still, of all four gospels. This use, valuable though it may be as a tool of research and a basis for comparison and study, has led to the dismemberment of the book and a consequent forcing of its materials into molds quite foreign to it. As a result, chronological and geographical factors, which are minor in the book itself, have been allowed to determine the basic outline.

Most recent scholars have a real appreciation of the changing moods and general contour of Mark as a gospel in its own right. But when it comes to outlining the book they tend to fall back into the old chronological and geographical clichés of the past. Frederick Grant, for example, in his very helpful book, *The Earliest Gospel*, and now in his fine contribution on this book in the *Interpreter's Bible*, recognizes the several natural sections and groupings of materials in the

gospel, such as the "Way of the Cross" section of 8:27-10:45, but when he comes to outline the book he divides it into two distinct geographical divisions, "Jesus in Galilee" (1:14-9:50) and "Jesus in Jerusalem" (10:1-15:47), thus cutting right down through the middle of this natural "Way of the Cross" section with a geographical division.¹ Similarly Vincent Taylor, in what is now our most complete and detailed commentary on Mark in the English language, has great feeling for the source structure and natural groupings of the book but comes out with an outline that is geographically determined and tends to divide some sections which naturally hold together and to throw together others of a quite heterogeneous character.²

It is true, of course, that in Mark there is a general over-all movement of chronology from the baptism of Jesus to his death and a general movement in geography from Galilee to Jerusalem, but, as Professor Enslin has so well pointed out, this is about as far as we can press either chronology or geography in Mark.³ One cannot resist observing, however, that even Professor Enslin, after so effectively showing the subordinate place of geography in the book, goes on to divide the book into two distinct geographical divisions: Galilee and Jerusalem!

If chronology and geography as such are not the dominant interests of the author and the basis on which its outline is to be discovered, what is that basis? In a word, it is the natural groupings of materials, from whatever sources, by the author or compiler, who has created sections of more or less homogenous character, fitted together to comprise this dramatic story of Jesus.

In the Gospel of Matthew, B. W. Bacon found his clue to an indigenous outline in

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the arrangement of narrative and discourse in five great sections, each with a common emphasis and marked off by a repeated transitional formula.⁴ In Mark the situation is somewhat different and yet is similar enough for the comparison to have value. Here, too, are rather distinct sections, each one marked by a change in mood, a comparative homogeneity of emphasis and a closing or climaxing sentence. In fact, there are four characteristics which, taken together, distinguish each of the several major sections of the Gospel of Mark. These are:

(1) The narrative and saying materials collected in varied combinations tend to express a common mood or emphasis.

(2) This common mood of each section is underscored by repeated structural forms or refrains which hold the section together.

(3) At the close of each section is a climaxing statement. Instead of the repetition of an editorial rubric as in Matthew, these are well chosen sayings from Jesus or editorial summaries highlighting the mood of the section.

(4) At the beginning of these sections there is in every case a sudden or quite unexplainable shift in locale. This locale is not too important in itself, and the phenomenon is not confined to the beginnings of sections, but each new section does begin with such a break.

Now let us make a rapid survey of the sections of the book, noting these four features. Chapter 1 constitutes a section in itself, with verses 1-8 as introductory, both to the section and to the whole book. The theme of the section is obviously the immensely successful beginnings of the ministry of Jesus, acclaimed by God (1:11); man (1:26-28, 37, etc.); and the demons (1:24). The accent is upon success and there is no trace of the opposition which is to come. A refrain running through the chapter is the repeated reference to the fame of Jesus which spread throughout all Galilee (1:28, 39, 45). The section reaches a strong climax in the editorial comment with which it closes: "He . . . spread the news so that Jesus could no longer openly enter a town, but was out in

the country; and people came to him from every quarter" (1:45).

The second section (2:1-3:6) is one which has long been recognized by commentators as a distinct collection of controversy stories. Whereas no hint of opposition is found in the first section, here the mood is drastically changed. Every encounter is one of conflict, with gradually increasing intensity until at the end of the section the death of Jesus is determined upon. The section begins with the abrupt and unexplained appearance of Jesus in Capernaum after it has just been stated that he could no longer openly enter any town. The dominant mood of opposition is structured around five successive pronouncement stories of controversy. This section likewise is climaxed by an editorial summary of special intensity in keeping with the total emphasis of the section: "The Pharisees went out, and immediately held counsel with the Herodians against him, how to destroy him" (3:6).

The next section, so short, and, on the surface, so seemingly lacking in cohesive qualities, is the material between the conflict section and the parable section, namely, 3:7-35. Note, however, that even this short portion begins with a sudden change of locale, a withdrawal to the sea, and contains, among other items, an expanded editorial note on crowds, the very important naming of the twelve disciples, another controversy story and then the climactic account of the coming of Jesus' relatives and the pronouncement of new kinship in the kingdom. Two elements spill over into this section from the former ones: the note of immense popularity and motif of opposition (the keynotes, we will observe, of the first two sections, respectively). One new note characterizes it: the call of the in-group and their characterization as the true family of Christ. The climax this time is not an editorial note but a pronouncement saying of Jesus, "Whoever does the will of God is my brother, and sister, and mother" (3:35).

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The fourth section of the book (4:1-34) begins with another sudden shift in locale. Jesus is back along the Sea of Galilee after having last been seen in the house mentioned in 3:31-35. Here again the present homogeneity of the section and its collected form have long been recognized. It is the only collection of parables in the book, the only other parable of any consequence being 12:1-12. Not only are parables given here, but the theme of the section is *the use of parables* as such, as witnessed by the editorial refrains running with monotonous regularity through it explaining the nature of the parable as a means of concealing the truth from the out-group (those of the crowd and, no doubt, those of the opposition) and revealing it to the in-group (already introduced to us in the previous section). The climax of the section is again the concluding editorial observation, "With many such parables he spoke the word to them, as they were able to hear; he did not speak to them without a parable, but privately to his own disciples he explained everything" (4:33f).

Beginning with 4:35 and continuing down through 8:26 we are confronted with something of a problem in outlining. The section has been much studied and its various sources and cycles of Galilean travels delineated. Several factors tend to hold it together as one section. Others point in the direction of several shorter sections here. Perhaps it is a combination of both: an omnibus section with several minor divisions. Elements of all former sections are present in some form or other: the immense popularity, some opposition (notably in chapter 7), and dealings with both the in-group and the out-group. The predominant note, however, and one that runs like a refrain through the whole section, is that of immense activity and wonder-working on the part of Jesus and the corresponding amazement of the crowds. The section begins with another abrupt change in locale, as Jesus and his disciples cross the Sea of Galilee, the first of many

crossings, all confined to this section. Long and detailed miracle stories follow, with characteristic notes of amazement-reactions in 4:41, 5:20 and 5:42. The first sub-section may close with 5:43 at the end of the two longest miracle stories of the book and the note of extreme amazement on the part of onlookers. A break in locale at 6:1 takes Jesus to his home country. Opposition and then the sending forth of the twelve, the interlude describing the death of John the Baptist which allows time for the return and report of the twelve, the first feeding of the multitude and a culminating editorial summary (6:53-56) describing wholesale healings, comprise what may be another sub-section. Another turn of events takes place with the beginning of chapter 7 when opposition again rears its ugly head, calling forth invective from Jesus and some anti-synagogue Christian teaching. This is followed by the excursion into Gentile territories of Tyre and Decapolis with another amazement climax in 7:37, the most superlative of all the amazement texts. Here the expression is *hyperperissos exeplessonto* which just about blows the top off Mark's vocabulary. This, coupled with the good climactic statement that "He has done all things well," looks very much like a major sectional break. It may well be. Chapter 8 begins very lamely and is quite anticlimactic, containing the doublet on the feeding of the multitude and the subsequent moralizing on the leaven of the Pharisees and of Herod, and the equally tame healing of the blind man of Bethsaida by degrees, one of the few Markan materials which later gospel writers did not choose to use in any form.

With 8:27 we definitely move into a new atmosphere. The break in locale is the move to the region of Caesarea Philippi. Even more important is the shift in mood and emphasis. Almost all commentators note that at this point Jesus changes his method and no longer teaches in general terms to the populace at large, but addresses himself more specifically to a narrow circle of disciples.

Here, for the first time, he makes predictions about his own person and discloses to them the deep meanings of his own vocation and theirs. What was a veiled mystery before is now openly revealed, but only to the select few. The section is structured around the three-fold prediction of his death and resurrection. As J. Weiss observed, the keynote of the section is sounded by the solemn and thrice-repeated predictions of the passion which ring out like muffled strokes of a bell. This three-fold prediction is about evenly distributed throughout the section, being found in 8:31ff, 9:30ff and 10:32ff. The section gets off to a good start with Peter's confession, deals with the identity of Jesus as the Messiah, the nature of that messiahship as being of the suffering Servant and rising god type and the obligations of disciples to follow the same path of cross-bearing and reward, the same dying-and-rising pathway to life. Appropriate to the section are its Transfiguration Story, on which shines resurrection light, and the closing and climactic story of attempted greatness on the part of James and John, which gives occasion for a reiteration of the necessity of drinking the cup of suffering and the final and climaxing statement of 10:45, "For the Son of Man also came not to be served but to serve, and to give his life as a ransom for many." Some difference appears among commentators as to the point at which the section ends. In view of the climactic character of 10:35-45 and the changed mood which immediately follows 10:45, there can be little question from our point of view that Rawlinson is right in seeing 10:45 as the true end of the section and Grant and Taylor wrong in making a break at the end of chapter 9 and the end of chapter 10, respectively.

The next section (10:46ff) again begins with a break in locale and a changed mood and tempo. From this point on, the author resumes the more anecdotal public ministry style, so characteristic of the section 4:35ff. Gone are the intimate self-disclosures to the

disciples and the interpretations of the cross as found in 8:27-10:45. Former themes reappear on a somewhat compressed scale and in so nearly the same order as earlier related, that one cannot escape the impression that the author sees in the Jerusalem ministry an *intensified recapitulation* of what had happened in Galilee. First is the popularity motif of the triumphal entry, corresponding roughly with chapter 1, then the cleansing of the temple and controversies with the authorities (11:15-33) which remind one of 2:1-3:6. Then follows the only other full-length parable of the book (12:1-11), a reminder of the parable chapter 4:1-34. Only the intensity of every part is heightened. The parable is a parable against the opponents (12:12) and more controversies follow the parable. Jesus' superiority over all his opponents is in evidence, even more strongly stressed than in 2:1-3:36. There seems to be no climactic conclusion to this section, unless it is the later Passion Narrative itself. In fact, chapter 13 appears to be an intrusion in what was originally one continuous section.

Chapter 13 stands by itself and as now edited has all the earmarks of a true Markan section. The sudden shift in locale is to the Mount of Olives where the discourse takes place. The mood is certainly distinctive and the recurrent refrain of taking careful heed sounds the keynote. This same note is echoed climactically at the end of the section, "What I say to you I say to all: Watch" (13:47).

The final section (14:1-16:8) begins with a time notice with respect to the Feast of Unleavened Bread and a summary of the situation between Jesus and the chief priests and scribes, thus setting the stage for the last events. Forebodings of the death run throughout like a refrain. The style is detailed and stark. If one were looking for a minor break in the section it might be seen at the end of 15:41, with the editorial note about the women looking on from afar as the conclusion of that part and the following

story of Joseph of Arimathea as the prelude to the resurrection. In that case we have 14:1-15:41 as Passion Narrative and 15:42-16:8 as the Burial and Resurrection Narrative as its close and logical sequel. Divided this way, the one short resurrection narrative, 16:1-8, need not seem quite so orphaned. The typical Markan end-of-section summary or climax is more appropriately that of 15:40-41. Then is 16:8 another such summary, the true end of the gospel? It could be. Mission accomplished and swift-falling curtain!

In rapid survey of the evidence submitted in this paper we find the following: The true structure of Mark is that of a series of sections, each one marked out by a pronounced emphasis or motif of thought, later ones accumulative of the motifs of earlier ones, but each section with its new distinctive note underscored in refrain-like fashion and brought to a climactic summary by a well-chosen saying from Jesus or an editorial epitome. Geography is minor, applying to the over-all Galilee-to-Jerusalem movement and to minor shifts of locale here and there, sometimes within sections and characteristically between sections. Chronology likewise is subordinate, again pertaining only to the over-all movement from Jesus' baptism to his death and cropping out here and there in minor connections between stories. What is major is the topically oriented development of forces leading to the death and resurrection of Christ. This is then, as nearly as we can discover it, the indigenous groupings of

material by Mark, with something of their central emphases:

1. Jesus begins a successful and popular ministry (ch. 1)
2. Opposition arises, culminating in the foreshadowing of his death (2:1-3:6)
3. He appoints the disciple band, the true family of Christ (3:7-35)
4. He teaches in parables, both to reveal and to conceal (4:1-34)
5. He engages in vigorous wonder-working, evoking an amazed response (4:35-7:37) (8:1-26?)
6. He announces the way of the cross and resurrection for both Master and disciples (8:27-10:45)
7. In Jerusalem he is again met with popularity and opposition and teaches with a parable (10:46-12:44)
8. He teaches alertness to the signs of the end (ch. 13)
9. Then is arrested, tried and killed (14:1-15:41)
10. He is carefully buried but startlingly rises again (15:42-16:8)

Some such groupings as these by the author or final compiler himself, attested by the four characteristics of sections noted above, are, we submit, the true outline of Mark and the point from which modern outline constructions might well proceed.

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- ² Vincent Taylor, *The Gospel According to St. Mark*, London: MacMillan & Co., 1952, pp. 107-111.
- ³ Morton Scott Enslin, *Christian Beginnings*, New York and London: Harper & Brothers, 1938, p. 374.
- ⁴ Benjamin W. Bacon, *Studies in Matthew*, New York: Henry Holt and Co., 1930, *passim*

Two Philosopher-Bishops

WARREN E. STEINKRAUS*

IN August of 1953, the United States lost one of its great social and religious thinkers, and the Methodist Church one of its forthright champions. Two hundred years earlier, Great Britain lost one of its philosophical geniuses and the Anglican Church one of its liberal leaders. Though their lives were separated in time by two centuries, their religious insights, philosophical perspectives, and dominant interests were remarkably akin. The recently deceased American of the twentieth century is Francis J. McConnell, and his eighteenth century counterpart was George Berkeley. Both men were bishops in their respective churches and both were philosophers. Though Plato's ideal of a "philosopher-king" may never have become incarnate in history, there can be little doubt that the term "philosopher-bishop"¹ may be applied meaningfully to these two men. While both had a dual vocation, Bishop Berkeley is remembered more as an original philosopher than as a great ecclesiast, while Bishop McConnell is remembered more as a great bishop than as a philosophical innovator.

In studying the lives and writings of these two leaders, many striking parallels may be noted. Both were of Irish descent. Both were recognized as brilliant when young. Both were admitted to the church at about the same age; Berkeley took his orders at 24, and McConnell was accepted "on trial" at 25. Both began writing at an early age. Before he was thirteen, McConnell wrote the pamphlet: "A Boy's Life of Garfield," of

which one hundred copies were printed.² At 22, Berkeley published "Arithmetic Demonstrated without Euclid or Algebra." McConnell's next work was his doctoral dissertation on Shadworth Hodgson in 1899. He did not publish again until he was thirty-five.³ But in the forty-six years that followed, in addition to many articles, a total of thirty-one books came from his pen. Though Berkeley wrote up to the last year of his life, by the time he was twenty-eight, he had finished the work on which his position in the history of philosophy chiefly depends.

Both bishops were concerned with the promotion of education. From 1909-1912, McConnell served as President of DePauw University and in later years was a lecturer at Columbia, Boston, Drew, Garrett, and Yale. Berkeley put forth a tremendous effort to promote an educational program for the Indians of Bermuda who he thought were neglected by the colonial settlers. He drew up a proposal for a university and the British Government under Robert Walpole voted him £20,000 to establish the school. Berkeley came to America zealous for the opportunity, but the money which had been voted was never sent. Disheartened after a three-year wait, he returned to England in the same month and year that George Washington was born. But his sojourn in America was not without influence educationally speaking.⁴ He was a personal friend of Samuel Johnson, President of Yale University, and he sent gifts of books from his own library to that school and to Harvard. Upon leaving America, he bequeathed his farm at Newport, Rhode Island, for the perpetual sustentation of three scholarships to Yale. In commenting on Berkeley's educational interests, McConnell once wrote: "A scholar and divine of high order, he early became

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convinced that society was in grave peril if not educated by methods and systems in which religion had the chief place."⁵ The statement is equally applicable to McConnell himself.

But these two "philosopher-bishops" had other things in common besides educational concerns. They were intensely interested in the problems of ordinary people with little education and in those who were socially or economically disinherited. As a youth, Berkeley wrote in his notebook: "I side in all things with the mob. I know there is a mighty sect of men will oppose me, but yet I may expect to be supported by those whose minds are not overgrown with madness."⁶ McConnell's concern for the welfare of the oppressed in all nations is one aspect of his life for which he will be remembered, and, I suppose, criticized. Yet a mere feeling for social wrong and injustice does not summarize their attitudes. Both bishops sought the causes and cures of social evils. McConnell excelled in insight and practical application here, but Berkeley, nevertheless, was unusually alert to economic problems for his time. He was appalled by the misery which he found among the inhabitants of his diocese, and in *The Querist*, a publication consisting of a series of 595 related questions on the social and economic conditions of Ireland, Berkeley reveals his social acumen.⁷ He asked such questions as these: "Whether the dirt, famine, and nakedness of the bulk of our people might not be remedied, even though we had no foreign trade." "Whether a woman of fashion ought not to be declared a public enemy," "Whether a door ought not to be shut against all other methods of growing rich, save only by industry and merit," and "Whether wealth got otherwise would not be ruinous to the public" (Sections 141 and 218).

Berkeley had a great dislike for the doctrine that money itself is a source of wealth, and though he was anxious to increase the amount of circulation in the country, he was

unwilling to increase the amount of gold. McConnell, too, had a knack of asking questions of a penetrating and often embarrassing sort. In his book, *The Church After the War*, he asks: "Would lower prices to consumers, prices which might cut into the profits of investors, not be better for the public welfare than private profits to be spent even for humanitarian schemes?"⁸ That McConnell implemented his concern for social and economic issues in a practical way by serving as chairman of a committee to investigate the Steel Strike of 1912, and by maintaining unbroken membership in the unofficial Methodist Federation for Social Action, are facts not needing elaboration here. Those who attacked McConnell for these interests never pointed out where he was in error specifically, but made some nebulous claim that he was out of his element or that churchmen should stick to church problems. Like Berkeley, who favored the extension of governmental activity in the economic sphere,⁹ McConnell gave evidence of his similar concern by his active participation in the People's Lobby in Washington for many years. He was similarly active in the Religion and Labor Foundation and the American Association of Social Security.¹⁰

McConnell made this fine judgment of Berkeley's interest in socio-economic problems: "What is discernible is Berkeley's unquenchable interest in the happiness of his fellow men and in Christian Idealism. The faults are those of a pioneer who sees for himself the goals which he must keep ever before him while he must find or beat a new path toward those goals."¹¹ Berkeley knew what the goals were, but it was McConnell who had the imagination and practical insight to take actual steps towards their realization.

As bishops in their respective churches, these two men showed keen interest in the world task of the church. They had marked missionary interest. Berkeley's is evident in his sermon of 1732 entitled: "For the Propagation of the Gospel in Foreign Parts," and

from his zeal for the New World. McConnell was a missionary bishop in Mexico and visited, preached, and lectured in India, China, and South America. In emphasizing what he called "social imagination," he was always careful to call attention to the need of appreciating local customs and habits by avoiding the "outsider's" point of view. In his last book, he wrote: "Missionaries sent to India from lands like ours sometimes have to struggle to keep their thoughts steady until they can make adjustment to the social and spiritual forces around them."¹² He was realistic enough to observe that the impact of the white races on backward peoples in the matter of trade was largely on the side of evil.

Other striking parallels may be noted in these two men such as the lucidity of their writings.¹³ In their clarity of expression concerning fundamental religious truths, they stand opposed to frothy sophistication and wordy descriptions of anguish and dread, avoiding the cant of their day. They write so all may understand. But more significant than similarities in literary style or vocational interest is their basic kinship along philosophic lines.

Both Berkeley and McConnell were philosophic idealists. Though McConnell had the benefit of a century and a half more of philosophic thought, he was still in essential agreement with Berkeley on fundamental metaphysical questions.¹⁴ Both thinkers maintain that there is no extra-mental substance. Whatever exists is consciousness or the expression of consciousness. Thus the whole of reality consists of minds and their products. This is not pantheism, however.¹⁵ The world of nature is God's language to us, his outgoing expression. "The material universe has no existence apart from the incessant energizing of God. God is forever causing what appear as things to come and go."¹⁶ This position does not deny the objective reality of the world of physical nature as some critics mistakenly think. It *defines* it. The world of things is real, but its reality is a

mental reality. There is no room in the thought of either bishop for any pure material substance. Such "being" is an unempirical abstraction, a hindrance to philosophic inquiry.

Now there are some ways in which McConnell's thought differs from Berkeley's. The latter's criterion of reality is perception in the two-fold sense of *esse is percipi* and *esse is percipere* (to be is to be perceived and to be is to perceive), that is, reality consists of perceivers and what they perceive. The world of nature exists objectively and apart from finite perceivers because God continually perceives it. McConnell, on the other hand, following his teacher Borden P. Bowne, puts more emphasis on will or activity as the clue to reality. Thus, for McConnell, the world of physical nature is the divine energizing, or God's will in action. Being is more than mere perceiving or being perceived. It is activity. And this activity is characteristic of the knower as well as the known outside world. More stress is given, then, to the activity of the knowing mind in McConnell's thought. Though Berkeley did not view the mind as wholly passive, he did not adequately discuss the mind's active, creative role in knowing. It was Immanuel Kant, of course, who brought this problem into focus. Accordingly, McConnell's idealism can properly be described as Kantianized Berkeleianism.¹⁷

Neither man took his view as the final, absolute truth about human experience,¹⁸ but each believed that this form of pluralistic idealism answered more dilemmas and left fewer problems to the mind seeking metaphysical explanations than any other view. Berkeley modified his thought somewhat in later works such as the *Alciphron* and *Siris*. McConnell, though his primary concern was with practical application, also retained a critical attitude towards his form of personal idealism.¹⁹

One important aspect of the metaphysical idealism of these two men was their stress on

the immanence of God. As distinguished from the old supernaturalism which made God utterly transcendent and apart from nature, these two "philosopher-bishops" interpreted nature as the continuous expression or language of God. This put God into the world though it did not identify him with it. Berkeley saw in this a fresh interpretation of the Christian faith and McConnell, following Bowne, found an answer to the difficulties raised by the evolutionists' objections to theism. Evolution could now be seen as the unfolding of God's purposes within the orderly processes of nature. McConnell went on to examine and work out the implications of this doctrine in his book, *The Diviner Immanence*, concluding with the relation of this view to problems of moral obligation.²⁰ Berkeley, too, saw an implication of his view for human conduct when he wrote: "Not to mention that the apprehension of a distant Deity naturally disposes men to a negligence in their moral actions; which they would be more cautious of, in case they thought Him immediately present and acting on their minds without the interposition of Matter, or unthinking second causes."²¹

The emphasis on the immanence of God is one issue which distinguishes the theology of Berkeley and McConnell from the current supernaturalistic, somewhat amoral stress of the so-called "new theology." In speaking of contemporary Christianity, Emil Brunner has said: "Modernism and all doctrines of immanence are its dissolution."²² There are few who would make so bold as to say the thought of these two great bishops, firm believers in the immanence of God, contributed to the dissolution of Christianity. Indeed, not a little weight could be given to the opposite assertion.

In coming at practical religious questions, both "philosopher-bishops" stressed a Christianity of the deed, a wedding of ethics and religion. They were not interested in doctrine *per se*, but only as it benefited life. McConnell, for example, had no abstract doc-

trine of sin which speaks generically of man's common predicament. For him, the "deep and base sins are sins against the ideal of humanity."²³ They are particular sins for which particular people are responsible at particular times and places and under particular circumstances.

Along with moral activity, both thinkers were firm supporters of human freedom. McConnell, perhaps, saw more deeply into the problem than Berkeley. He seems to have enjoyed citing Bowne's famous *reductio ad absurdum* argument against all forms of determinism.²⁴ The argument holds that if determinism is true, all thought and moral activity is determined to be what it is, including the determinist's thought that determinism is true and the freedomist's thought that freedom is true. But if both views are equally determined, how can anyone tell which one is the truth? All distinctions between truth and error, the good and the bad, are lost if every thought and action is determined to be what it is. "What the adherent of the theory does not always see," says McConnell, "is that if his mind had not been free, he could not have freely framed the theory."²⁵ Freedom becomes, accordingly, a reasonable postulate. McConnell, by the way, stressed the Arminian interpretation of John Wesley²⁶ rather than the Calvinistic one which has recently acquired some new defenders.

To be sure, both "philosopher-bishops" were interested in the implications of their philosophies for the Christian faith, though in neither instance were they mere apologists casting about in thought for a logical defense of what they wished to believe. McConnell once said: "We have many defenders of the faith; there is room also for assailants of the unfaith."²⁷ In his *Increase of Faith*, McConnell maintained as Berkeley did in his *Principles of Human Knowledge*, that idealism was "One of the contributing factors making for faith,"²⁸ but there is no special pleading. It is true that Berkeley's later thought was

of a more apologetic sort, as in the *Alciphron*, but his fundamental metaphysical position is not so directed.²⁹

In spite of a natural interest in supporting the Christian faith, one observes in these two men an undaunted love for the truth wherever it might lead. That McConnell was no narrow apologist is illustrated by his respect for the scriptures of other religions. He once wrote that throughout many Oriental scriptures "are to be found scattered gems of Christian truth of purest ray."³⁰ On another occasion he wrote: "Churchmen, in their proper faith that the church is to save the world, are prone to forget that now and again the world saves the church by the indefinable good sense which puts deeds above words in the pursuit of the well-being of millions of human beings."³¹

Much private and unpublicized philanthropy characterized both these men. Bishop Berkeley left his wig unpowdered one season to demonstrate his concern for the poor of the town of Cloyne to whom he gave money and food regularly. And who knows the extent of the kindly, loyal support Bishop McConnell gave to those who suffered for righteousness' sake? Towards the close of his life, Berkeley became interested in the virtues of tar water as a panacea. The reason for his interest is more important than the remedy. Throughout all his life he sought to relieve the mental and spiritual ills of men, the mental ills through philosophy, the spiritual through religious piety. Naturally he was led to an interest in physical ills³² and he worked out some of the possibilities of tar water, a remedy suggested to him by the American Indians. One of Berkeley's contemporaries, by no means a philosopher, but a mastermind in the church, John Wesley, was also a firm believer in the values of tar water. McConnell, living in an age of unequalled scientific advance, never succumbed to such vagaries, but made it a point to keep abreast of scientific discoveries in every area. On long train trips he would often catch up

on his reading of scientific and mathematical data.

Of these two "philosopher-bishops," Berkeley was clearly the more brilliant as a philosophical innovator. McConnell paid tribute to his originality when he wrote in 1939: "Berkeley is today, philosophically speaking, a vital figure, so vital as almost to be called a contemporary of many teachers in foremost philosophical chairs."³³ Later McConnell wrote: "The more closely we study his words and works, the more definitely we discern the lineaments of saintliness."³⁴ And yet, no one will deny the brilliance of Bishop McConnell in expounding the metaphysical and social implications of Berkeleyian Idealism as it passed through the thought of Borden P. Bowne. One need only call to mind such books of his as *The Diviner Immanence* (1906), *Is God Limited?* (1924), *The Christlike God* (1927), and *Humanism and Christianity* (1928). They are at once philosophically significant and religiously helpful.

McConnell once said that Berkeley's immortal merit is that he struck a deadly blow against materialism.³⁵ We might say here that McConnell's immortal merit is that he struck a deadly blow against social evil and ignorance in the United States and especially the Protestant churches. As one of McConnell's late ecclesiastical colleagues has written: "He will not soon be forgotten, for Methodism has produced no greater leader since John Wesley than this man."³⁶ It is not hard to agree with that statement.

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¹ From the time of Augustine, Bishop of Hippo (354-430), there have been at least fourteen other "philosopher-bishops." Some of these are: Isidore, Archbishop of Seville (570-636), John of Salisbury, Bishop of Chartres (1115-1180), William of Auvergne, Bishop of Paris (fl. 1220-1249), Richard Cumberland, Bishop of Peterborough (1631-1718), Joseph Butler, Bishop of Durham (1692-1752), and Archbishop William Temple (1881-1944). Pierre d'Ailly (1350-1425) and Nicholas of Cusa (1401-1464) were "philosopher-cardinals."

² Frederick W. McConnell, Sr., a brother of the

bishop, now living in Woxall, Pennsylvania, informs me that he sold eighty copies of this pamphlet at 10¢ per copy. Certain other information for this article comes from him. (Cf. F. J. McConnell's *By the Way*, page 33.)

⁴ The book was *The Diviner Immanence*, New York: Methodist Book Concern, 1906.

⁵ J. P. Day in one of a series of articles published in *The Review of Metaphysics*, has written that the college was a failure but not the mission (*Review of Metaphysics*, September 1952, Page 86).

⁶ In, *Evangelicals, Revolutionists, and Idealists*, New York: Abingdon-Cokesbury, 1942. p. 132

⁷ From Berkeley's *Commonplace Book* (Bohn Edition, V. I, xv). This has been more recently called *Philosophical Commentaries*.

⁸ This book was completed in 1737. In comparing Berkeley's approach to Jonathan Swift's on these matters, John Wild has said: "Berkeley in general agreed with Swift that the ultimate source of distress lay in the idleness, squalor, and poverty of the 'native Irish.' But while Swift's inflammatory pamphlets spring from a hatred of Whig government and while he strove primarily to avenge his adopted country, Berkeley's queries are written in a spirit of cool sympathy" (Wild, *George Berkeley*, Cambridge: Harvard University Press, 1936, p. 400).

⁹ *The Church After the War*, N. Y.: Methodist Board of Missions, 1943, page 71

¹⁰ John Wild points out that Berkeley favored governmental activity in the building of canals, the control of fashions, the encouragement of the arts, and particularly the formation of a public bank (Wild, *op. cit.*, p. 401).

¹¹ At various times, Bishop McConnell served as president of each of the organizations mentioned in this paragraph.

¹² *Evangelicals, Revolutionists, and Idealists*, p. 150

¹³ *By the Way*, New York: Abingdon-Cokesbury, 1952, page 179. See also his *Human Needs and World Christianity*, New York: Friendship Press, 1929.

¹⁴ It is virtually an undebated judgment that Berkeley is the clearest of all great philosophers. McConnell too shows ability at crystal clear philosophic writing in the exposition of the thought of his great teacher, B. P. Bowne. For an example, see pages 106 f. of McConnell's *Borden Parker Bowne*, N. Y.: Abingdon Press, 1929.

¹⁵ For a recent study of McConnell's philosophy, see C. D. W. Hildebrand's article: "Bishop McConnell, Personalist," in *The Personalist*, Autumn 1954, Volume XXXV, #4, pages 380-388.

¹⁶ McConnell speaks of the "personal protest against being anaesthetized into any idealistic All" (In *Personal Christianity*, New York: Fleming Revell, 1914, page 118).

¹⁷ *The Diviner Immanence*, p. 57

¹⁸ See Borden P. Bowne's *Metaphysics*, Revised, Boston: Boston University Press, 1943, page 423.

¹⁹ Regarding his total philosophy, Berkeley once wrote: "Methinks we may expect it should be admitted and firmly embraced, though it were proposed only as an *hypothesis*" (*Principles of Human Knowledge*, Section 133).

²⁰ In 1914, McConnell wrote: "But current personalism stands sadly in want of correction by Christian doctrine" (*Personal Christianity*, p. 131).

²¹ In commenting on McConnell's view, E. S. Brightman once remarked: "The immanence of God necessarily implies that the metaphysical structure of reality is social, for, as McConnell puts it, God is a king, and 'a king may not use his kingdom for personal purposes'" (In H. F. Rall, (Ed.) *Religion and Public Affairs*, page 179).

²² Fraser, *Works of Berkeley*, Volume I, page 479

²³ Emil Brunner, *The Theology of Crisis*, N. Y.: Scribners', 1935, page 14

²⁴ McConnell, *The Increase of Faith*, New York: Methodist Book Concern, 1912, p. 233

²⁵ As in *Evangelicals, Revolutionists, Idealists*, p. 143, and in his *Christianity and Coercion*, Nashville: Cokesbury Press, 1933, p. 59 f.

²⁶ *Christianity and Coercion*, p. 59

²⁷ See McConnell's *John Wesley*, New York: The Abingdon Press, 1939, pages 142-149. McConnell notes that most of Wesley's sermons were published in *The Arminian Magazine* (p. 96).

²⁸ *Personal Christianity*, p. 103

²⁹ *Increase of Faith*, p. 55

³⁰ Some contemporary motive-grinding critics like J. O. Wisdom in his book, *The Unconscious Origins of Berkeley's Philosophy*, have urged the opposite view. But there is so much juggling of data of the sort that presupposes an omniscient observer, that one is tempted to explain the motives of the critics themselves as being afraid to accept the Berkeleyian system and trying thus to find some excuse for their action!

³¹ *The Diviner Immanence*, p. 74

³² In a reprint from *The Christian Century*, 1941: "If America Enters the War What Shall I Do," p. 23

³³ With characteristic acumen, McConnell once said: "It is no use for us to talk about the peace that passeth understanding when we are complacent in the presence of pain that passeth understanding" (*Human Needs and World Christianity*, p. 223).

³⁴ *John Wesley*, p. 33

³⁵ *Evangelicals, Revolutionists, Idealists*, p. 155

³⁶ *Ibid.*, p. 156

³⁷ Bishop Lewis O. Hartman, "A Great Conservative," in *Social Questions Bulletin*, Vol. 42, #8, November 1952, p. 33

Early Christian Nighttime Worship

ALLEN CABANISS*

IN Saint Paul's earliest literary effort as in his latest, there occurs a figure of speech, curiously emphatic, employing the imagery of night and day, of darkness and light.¹ In the former the Apostle states that, although night is ordinarily a time for sleep or revelry, Christians, as children of the daylight, must remain awake and sober during the night and must also be suitably clothed as for warfare with the forces of darkness. In the latter passage the thought is virtually identical: let us spend our nights not as the pagans do, let us rather abandon the ways of darkness and don armor befitting the dawn. So impressive indeed are his words that they suggest something other than a merely literary device. In fact they imply that the major Christian service of his time was celebrated during the hours of darkness or between dusk and dawn. The evidence for that practice in the first century, although somewhat inferential, is fairly strong.

The only service positively alluded to by the Apostle is the Eucharistic assembly,² which, because of reference to a supper of the Lord and because of the circumstance of its institution on the night in which he was betrayed, very likely took place during the hours of darkness. The other three accounts of the Eucharist,³ although later than the Pauline record, are in agreement with it in preserving the tradition of institution at night. In the New Testament books written after Saint Paul the indications of nighttime services appear to be even weightier. It is possible, for example, that the account relating to Nicodemus may reflect such an occasion.⁴ If so, we have in it an intimation of the catechetical

instruction which preceded baptism and which was followed by a homily or sermon.

In the Matthaean resurrection-story the statement which the guard was bribed to make ("his disciples came by night and stole him away"⁵) implies popular knowledge that Christian activity took place during the darkness. Two, possibly three, of the late accounts of resurrection-appearances seem to be narrated in Eucharistic terms. If so, we have further evidence of night assemblies for worship: the Lucan Emmaus-apparition which occurred in the evening twilight⁶ ("first dark") and the Johannine Galilaean appearance which occurred in the twilight of early morning.⁷ If the passage following the Emmaus account is to be reckoned here, its story belongs definitely to the night.⁸

When we turn to the book of Acts, we find a number of unambiguous instances which leave no doubt about the practice at the end of the first century. The church was praying ceaselessly for Saint Peter while he was in prison; when he was set free by angelic interference it was to a night assembly of the church that he went.⁹ It was during the night that a religious service followed by the sacrament of Baptism occurred in Philippi.¹⁰ A quite noteworthy instance is the fairly detailed account of the service in Troas at which young Eutychus fell asleep.¹¹ Several other passages may embody allusions to or reflections of the night services: the miraculous release of Saints Peter and John from prison during the night,¹² the two occasions of an angel's promise to Saint Paul in a vision that he would bear witness in Rome,¹³ and the singularly intriguing incident of Saint Paul's *missa navalis* just before daybreak.¹⁴

If, as seems likely, I Peter is the "earliest documentation of a Christian service," a 'sacramentary' for the liturgy of baptism

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during the Easter Vigil,¹⁵ we have therein further confirmation of important Christian observances during the nighttime. Again, if the Apocalypse reflects the Eucharistic rite of the primitive church,¹⁶ it affords still further testimony. Indeed both I Peter and the Apocalypse exhibit very close affinities with the meager indications in the famous letter of Pliny the Younger.¹⁷ These three works appear to supplement each other in describing the same kind of liturgical worship. And, if so, the evidence from Pliny is decisive that the major Christian services occurred between sundown and sunrise.

Apart from Pliny the witnesses thus far adduced are inevitably New Testament sources; Pliny, of course, provides a precious bit of pagan awareness of Christian practice. If we may credit the writings of Tertullian and Minucius Felix, it was common knowledge among pagans by the second half of the second century that the chief Christian services were celebrated during the night. The former speaks apparently from his own experience of rumors which were passing from person to person;¹⁸ the latter cites inflammatory speeches of the prominent pagan orator, M. Cornelius Fronto.¹⁹ Marcus Aurelius may allude to the secrecy of Christian assemblies, but he does not specifically mention the time.²⁰ In any case, the nature of the reports indicates that darkness of night was virtually an integral part of Christian worship. It was that fact indeed which presumably gave the reports sufficient color for popular credence. The Eucharist during the hours between dusk and dawn, a meeting by candlelight or lamplight, the kiss of peace, perhaps a baptism with its disrobing and reclothing, the use of familial language—all might easily give rise to wildly imagined "Thyestean banquets and Oedipodean orgies." On the other hand, it is difficult to conceive of anything else in Christian practice which would have led to such fantastic charges.

For almost two centuries, therefore, the words of Saint Paul mentioned at the be-

ginning of this paper had quite realistic connotations as they were read, reread, and expounded in the primitive Christian assemblies. We can understand also the realism of the strange word *epiousion* used in the petition for bread in the Lord's Prayer, that is, bread for the day which is at hand.²¹ But we may well ask the reasons underlying the Christian predilection for nighttime services. After all, the tradition did not persist on a significant scale after the peace of the church. And, moreover, the vast majority of regular non-Christian services, Jewish or pagan, with which the early Christians might have been acquainted were, generally speaking, daytime performances.²² Consequently there must have been ample cause to impel the primitive church to adopt the dark hours for its customary services of worship.

The first motives were no doubt the so-called practical ones. The earliest Christians were a humble group, not many of whom "were wise according to worldly standards, not many were powerful, not many were of noble birth."²³ Their days were spent in hard labor and only the nights were available for their special religious services. In their world work belonged specifically to the daytime, but at nightfall, "when no one can work,"²⁴ they were relatively free. Moreover, as time passed and the new movement came to be looked upon with increasing disfavor, it was expedient because of fear to meet at night to avoid hostile prying eyes.²⁵

Once the fact of meeting at night was an established usage, there would develop certain "reasons" to explain the practice. These were both allegorical and theological. Saint Paul's remark, "You . . . know well that the day of the Lord will come like a thief in the night,"²⁶ seems to belong to the sphere of allegory. It is, of course, either a contradiction or a paradox unless it is taken within the imaginative context of allegory, but within that framework it is a very striking statement. The theological motivation is quite similar. There seems to have been a widespread belief

that the Parousia of the Lord would occur at night.²⁷ Hence the need for vigil through the hours between sunset and sunrise. "Watch therefore lest He come suddenly and find you asleep; for you do not know when the Master of the house is coming, at twilight, or midnight, or cock-crow, or dawn."²⁸ This belief is reflected in the parable of the wise and foolish virgins.²⁹ It may also give poignancy to the Apocalyptic promise that after the Parousia "night shall be no more"³⁰ and to the pseudo-Petrine exhortation to give heed to prophecy "until the day dawns and the morning star rises in your hearts."³¹

After the "practical" and theoretical reasons, a third is imitation. So much that is recorded of Christ's life took place during the night that the early Christians must have deemed their own practice to have been part of a general *imitatio Christi*. Jesus frequently spent nights in prayer.³² Some of His miraculous apparitions were at night.³³ He was indeed said to have been born at night³⁴ and it was during the night that He was spirited away from Bethlehem to Egypt.³⁵ Liturgically a striking passage from the Old Testament was quite early applied to the circumstances of Christ's birth: "While all things were in quiet silence, and that night was in the midst of her swift course, Thine almighty Word leaped down from heaven out of Thy royal throne . . ."³⁶

This passage or rather its context brings to mind the Jewish feast of Passover and suggests that the Christians may also have been consciously imitating certain infrequent but infinitely important Judaic observances which had their climaxes at night rather than in the daytime.³⁷ The fact that the Passover was primarily an evening or night ceremony and the fact that the chief Christian ceremony was derived from it were undoubtedly compelling motives for the church to continue to have its greater liturgical worship after sunset and before sunrise.

Far more profound, however, must have been the influence of the feast commonly

called Tabernacles. Christianity converted Passover into Easter, Shabuoth into Pentecost, and even Hanukkah into Christmas and Epiphany, but it failed to introduce anything like Tabernacles permanently into its sacred year, although that celebration was in some respects the most significant of all Jewish festivals. (But perhaps that was the very reason why Christians eliminated it from their calendar.) The pinnacle of the occasion was an all-night illumination of the women's court of the Temple, an accompanying torch-dance, and a procession of priests just before dawn.³⁸ Christ had apparently applied the observance to Himself.³⁹ Although the feast itself had no analogue in Christianity, its impact is discernible in many places of the New Testament.⁴⁰ The early church therefore certainly had adequate authority to imitate it at least in part.

With the cessation of persecution and with the imperial recognition of the church, Christianity had no urgent need for night services. There was no longer cause for fear and secrecy, nor, with the acceptance of Sunday as a legal day of rest, any necessity for workers to wait for nightfall to attend service. Even so the weight of tradition was by then too strong to allow complete abandonment of worship at night. It lingered most notably in the nocturnal office of monasticism today called Matins, the most elaborate of the canonical Hours. But somewhat more striking was the persistence of occasions when Mass was said at night, the vigil of Easter being perhaps the original such occasion, preserving many of the ancient customs of nighttime services.⁴¹ When Christmas became a part of the sacred year, it gradually superseded Easter in popularity and also developed its own midnight and early morning liturgy. On the model of Christmas, Summer Saint John's Day also had for a while its special nocturnal Mass.⁴² (Both of these no doubt reflect some accommodation to pagan observance of the solstices.) There was at least one more or less local commemoration which also

drew to itself similar solemnity, namely, the feast of Saint Justus at Lyons, aptly described by Sidonius Apollinaris.⁴³ But apart from these lingering practices, somewhat old-fashioned, daylight has long since replaced the night as the customary time of Christian worship.

REFERENCES

- ¹ Thess. 5:6-8 and Rom. 13:12-14; cf. I Pet. 5:8
² I Cor. 11
³ Mark 14:22-24; Matt. 26:26-29; Luke 22:17-20
⁴ John 3:1-21
⁵ Matt. 28:14
⁶ Luke 24:13-35
⁷ John 21:4
⁸ Luke 24:36-49
⁹ Acts 12
¹⁰ Acts 16:25, 33, etc.
¹¹ Acts 20
¹² Acts 5:19
¹³ Acts 23:11; 27:23 f.
¹⁴ Acts 27:33-35
¹⁵ F. L. Cross, *I Peter: A Paschal Liturgy* (London: Mowbray, 1954), *passim*
¹⁶ Allen Cabaniss, "A Note on the Liturgy of the Apocalypse," *Interpretation*, VII, No. 1 (Jan., 1953), 78-86
¹⁷ Pliny, *Letters*, x, 96, on which cf. Cabaniss, *op. cit.*, and "The Harrowing of Hell, Psalm 24, and Pliny the Younger: A Note," *Vigiliae Christianae*, VII, No. 2 (April, 1953), 65-74
¹⁸ Tertullian, *Apologeticus*, vii, 1
¹⁹ Minucius Felix, *Octavius*, viii, 3-x, 2
²⁰ Marcus Aurelius, *Eis heauton*, iii, 16
²¹ Matt. 6:11; Luke 11:3
²² By "regular" services, I mean the daily, weekly, or monthly services, not the great seasonal, semi-annual, or annual occasions.
²³ I Cor. 1:26
²⁴ John 9:4
²⁵ Cf. Acts 9:25; 17:10; 23:23
²⁶ I Thess. 5:2
²⁷ See, for example, J. Jeremias, *The Eucharistic Words of Jesus*, trans. A. Ehrhardt (New York: Macmillan, 1955), 138 and esp. n. 4.

²⁸ Mark 13:35 f. Here I have fused the RSV and Knox translations

²⁹ Esp. Matt. 25:6

³⁰ Rev. 22:5; cf. 21:25

³¹ II Pet. 1:19

³² Cf. Luke 6:12 and many other places

³³ Cf. Matt. 14:25; John 21:4; etc.

³⁴ Luke 2:8, 11

³⁵ Matt. 2:14

³⁶ Wisd. 18:14 f. This verse is the Introit of the Mass for the Sunday within the Octave of Christmas if it fall on Dec. 29, 30, or 31, the antiphon on *Magnificat* at first Vespers of that observance, the Introit of the Mass for the Vigil of Epiphany, and the antiphon on *Benedictus* at Lauds on that day. These usages are examples of the beautiful artistry in the composition of the liturgy. Wrenched from its context, where the "almighty Word" is the dread Destroying Angel slaying the Egyptian first-born on the night of the exodus, the same phrase is made to serve as an epithet of the newborn Incarnate Word. How this change was accomplished is the subject of Cabaniss, "Wisd. 18:14 f.: An Early Christmas Text," *Vigiliae Christianae*, X, No. 2 (July, 1956), 97-102.

³⁷ There were, of course, pagan nighttime ceremonies, but their influence on Christianity was small.

³⁸ H. St. J. Thackeray, *The Septuagint and Jewish Worship*, 2nd ed. (London: Oxford University Press, 1923), 63 f.; T. H. Gaster, *Festivals of the Jewish Year* (New York: Sloane Associates, 1953), 82 f.

³⁹ John 18:12

⁴⁰ Cf. the suggestive chapter on the feast of Tabernacles in J. Daniélou, *Bible et Liturgie* (Paris: Editions du Cerf, 1951); P. Carrington, *The Primitive Christian Calendar*, I, Introduction and Text (Cambridge University Press, 1952), *passim*.

⁴¹ The traditional Easter Vigil may be read in any edition of *Missale Romanum*. For current popular practice, see G. L. Diekmann, ed., *The Easter Vigil Arranged for Use in Parishes* (Collegeville, Minn.: Liturgical Press, 1953).

⁴² Amalarius, *Liber officialis*, iii, 38

⁴³ Sidonius Apollinaris, *Epistolae*, v, 17. *Additional Note*: O. Cullmann, *Early Christian Worship*, trans. A. S. Todd and J. B. Torrance (London: SCM Press, 1954), 10-12, has a discussion of the time of early Christian worship in the sense of the day of the week, but not of the time of the day.

The Philosophy of Death in Coptic Epitaphs

WILLIAM A. WARD*

MUCH has been written about the Coptic Church, and justly so. The Copts, during the first few centuries of the Christian era, represented one of the truly normative Christian groups in the world, clinging strongly to the earliest doctrines of Christianity. Their theology, then, is of the utmost interest to the study of the early church. However, the present-day literature concerning Coptic theology has been directed more toward the late medieval and modern Copts than to their predecessors of Roman and early Arab times.

It is intended here to examine the Coptic philosophy of death as found in epitaphs in the belief that these inscriptions contain more than just theological or philosophical generalities, but represent a personal approach to the doctrines of death and immortality. Some of the texts used here were collected by Maria Cramer fifteen years ago, but their number has been expanded by the use of many others culled from the myriads of epitaphs now known. Indeed, one searches through many hundreds of epitaphs to find those few which contain useful information. But this search has been rewarded and one can reconstruct a fairly good idea of what death meant to the people of the ancient Coptic church. Most of the texts used here date from around the eighth century so they are representative of one period.

One God, making succour. Teukaris: she died on the 10th of Mesore; in peace.

The words of an epitaph are the final link

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between the world of the living and the unknown world which lies beyond. A simple grave stone becomes the closed door behind which stands eternity, and eternity has been a subject closest to man's fancy since his thoughts were first recorded on clay, papyrus or stone. It may be a terse statement recording only a name, a date and the simple fact of death as in the short inscription quoted above. Or it may be a long, beautifully expressed eulogy on the passing of a human soul. Again, it may be a cynical, pessimistic panegyric on the futility of life. Whatever its outward form of expression, the epitaph represents the last eloquent fling of the human mind in the face of inevitable death. The ancient Copts were no exception to this universal human trait, to record one's final thoughts for the eyes of following generations to read.

Some criticism could be made of Coptic theological literature. It often lacks originality and spontaneity. Its content sometimes depends entirely too much on Greek originals and very frequently descends to mere translation. From the standpoint of literary criticism it is often without polish. This may all be true. Yet, one does find a basic honesty in those works of Coptic theological writing which can be classified as products of original thinking. The modern reader cannot help but be swayed by the simplicity and integrity of these ancient Christians, both those who vanished into the deserts to the solitude of monasteries or hermits' caves or those who stayed behind in the cities to practice their beliefs in normal surroundings.

And when they died these same honest men left behind them one last reminder of their existence, their epitaphs. Through these inscriptions, the simple and eloquent

alike, we meet them as individuals, as personalities. We come to know a bit about their fears, their hopes and their inner thoughts. We see them as men meeting the one eternal bond that equalizes all men in every age in every community. In their epitaphs where we meet their personal views of death and the hereafter they cease to exist as just a part of a great religious movement. They become simply men preparing to meet their god. And in this moment the formality of history drops for an instant and we glimpse the fleeting portrait of a soul.

Such is not true of all men everywhere. All men leave epitaphs but few leave honest ones. The ancestors of the Copts, the pharaonic Egyptians, eulogized themselves and their good works. Other peoples speak only of the gods and the magical powers of this world. Still others are concerned with the joys of living in this present existence. But the Copts, in their epitaphs, were primarily concerned with death, itself, and the smallness of man when he faces it. Rare, indeed, is the Coptic epitaph which praises the mortal works of the deceased.

Let us now examine the Coptic philosophy concerning the passage from this world into the next as seen in their epitaphs. The whole story is included in these inscriptions from life, itself, through death and into heaven and the beginning of a new existence in eternity.

Life was considered by some to be somewhat grim, though it was only ephemeral and temporary and therefore bearable. This attitude was expressed simply in pessimistic tones by two residents of Dier Abu Hennes, near Antinoe. The Arch-priest Pieu wails:

O the lifetime of the world which is filled with pain and groaning.

And the lady Febronia laments:

The whole lifetime of man acts like smoke and all the cares of life act like a shadow which bends.

This is just what one should expect from the

mentality of the deeply religious Copts, especially from monks and religious officers. Life was, after all, but a fleeting moment and at its best was none too good. Some scholars are of the opinion that this is precisely the reason for the monastic way of life which had its origin in the Egyptian deserts; the solitaries who established themselves in their cells and monasteries were fleeing from the temptations of the world and the evils of its inhabitants. Another, probably more correct, reason lies in the opposite direction. Ascetic perfection came from personal triumph over the forces of evil. What better place to practise the eternal war with the devil and his demons than on their own ground, in the deserts which were the traditional homes of evil spirits? Thus, we can expect some Coptic epitaphs to reflect the pessimism toward mortal existence which was bound to result from such a manner of thinking.

However, life was not so cheerless to everyone. One Cosma, a citizen of Qau who lived about the same time as Pieu and Febronia, records a happy life with his wife and children.

My wife and my sons were about my table. I rejoiced with them and they rejoiced together with me when my house prospered with the enjoyment of the world.

Such a feeling is also expressed by Sotarix of Akhmim, a contemporary of Cosma. He tells of his happy life when:

. . . he enjoyed himself with his brethren and his wife and sons rejoiced over his good character. . . .

Still another states it more simply but with just as much clarity. The Copt George writes:

I was glad among my children. I was happy.

There is no discrepancy in these inscriptions. Not all Copts led the overly-pious life of the hermit or the religious fanatic. Many lived normal lives and shared the pleasures and joys of home and family. There were

Christians among the Copts as there are to-day who were given to pessimistic contemplation. And many Copts retained the optimistic love of life which had been characteristic of their ancient forebears. These inscriptions show us vividly the proof for the observation made above that though stereotypes may be found in Coptic epitaphs, individual personalities may be seen to emerge and in some epitaphs it is the latter feeling which is the dominant thought. Febronia and Pieu, as will be seen when we examine other parts of their epitaphs, looked upon life as unhappy while Cosma, George and others drank of its fullness and shared its happiness. These people were all contemporaries but it is not strange that we should find two extreme views of life expressed in their epitaphs. One may find the same opposites written on tombstones in any older cemetery in America. When we deal with individuals we deal with individual thought.

Man everywhere understands that life is not a permanent thing. A theme which recurs time and again in Coptic epitaphs is man's inevitable return to the clay from whence he originally came. The usual framework of expression used is the punishment of mortality leveled on Adam. Cosma of Qau, whose optimism we met above, after speaking of the sentence of death which God made upon Adam, speaks thus:

He declared a bitter punishment upon him which is death and he made it lord over him and his seed for eternity, saying: "Adam, you were a lump of clay, you shall return again to the earth." This, now, happened to me.

The sorrowful Arch-priest Pieu says it philosophically.

The man of today is the earth and ashes of tomorrow.

And the lady Trosis who lived during the same period gives almost her whole inscription to this idea.

This (i.e., death) is the first judgment which God pronounced upon Adam the first man, saying:

"Adam, you are earth. You shall return to the earth." O compassionate and good God, have mercy on the spirit of the blessed Trosis the wife of the blessed Parashe. She died . . . (date).

Whether one looked at life as joyous or unhappy, everyone faced the inevitable return to the ground from which man first sprang. For as Pieu later asks:

And who is the one who shall live and not see death?

So death was inevitable. But what of death, itself? Cosma, the family man from Qau, complains of its suddenness using a New Testament simile.

The visit of God came upon me forthwith before I knew what had happened according to what was written that "the day of the Lord will come in the manner of a thief."

George, whose happy home we have already seen, also expresses this suddenness.

I was glad in the midst of my children. I was happy. Suddenly the seeking-spirits of death came for me!

John, a deacon of Antinoe, speaks of death with the usual grim approach of the clerics.

O death, the name of which is bitter in the mouth of everyone who is cut off, which separates fathers from their sons and sons from their fathers. . . .

Another Cosmas, who lived in the region of modern Cairo, uses a metaphor which is as old as literature. Death is likened to the journey of a ship.

O difficult sailing. We have come to the shore (even though) the sea is broad and its waves are stormy.

And the unhappy Pieu, grateful for release from the troubles of this life, records the safe arrival at the end of the voyage.

You have reached the suitable harbor. For death is a quiet haven.

Here again may be seen the consistency of individual personalities. Those who were essentially not contented with the mortal

world were quite willing to leave it behind. Those whose basic attitude toward life was happy were satisfied to reach eternity with God but somewhat loathe to begin the journey.

Death had to come but it was viewed with a varying response. To some it came welcome. To others it was a surprise and unwelcome. Some were pleased at its appearance, some were resigned and others distressed. But all could describe death in beautiful metaphors. An agricultural people whose entire life was closely tied to its fields is bound to express its feelings in terms of observed natural phenomena. This is true of any age and is universal among agrarian civilizations. Thus, we may expect to find this type of metaphorical expression among the Egyptians whose existence was dependent on their farms.

Every year one could watch the flooding of the Nile. The rising water took its toll among the tall plants growing along the banks. The epitaph of a young girl, Drosis, must refer to this destruction of vegetation by the flood waters when it speaks of a young plant that is destroyed as it is about to come to maturity.

... and if it comes to the time when it bears fruit and the proper time of maturity, and the water reaches the blossom, it dies instantly ... and it lays down its stems in grief so that the plant dies in its youth before it has given fruit. Thus it is with this young girl in that she was caused to go before the time of giving fruit. Instantly she was carried off ...

Trees are rare in Egypt and were always so. Every one was sooner or later utilized for its valuable timber. Cosma of Qau, thinking of the ultimate fate of all trees which were chopped down for their precious wood, continues his lament that he had to leave his happy life.

They cut me down as a tree is always cut down.

After the Nile had receded, the crops grown and the harvest ended, the fields lay

beneath the scorching Egyptian sun which never ceased throwing down its waves of heat. During this time the population watched and waited for the flood waters of the inundation which promised the rebirth of nature. Perhaps this memory of parched fields and dying vegetation was the basis for the words used on the epitaph of Cosmas from near Cairo.

His short life faded in a moment. It acted as the grass which dries up and whose flower withers.

Designations for the actual burial place are rare, the epitaphs being primarily concerned with more abstract ideas. One could be simply placed in "the ground." John the Deacon speaks of "this burial." And the lady Toham refers to the "holy mountain" which, in the case of epitaphs, is probably a colloquialism for "cemetery."

The old and the young, by nature, have different attitudes toward death. The mortality of man is essentially a concern of the aged.

People expect old men to die.

People watch with unshocked eyes.

But the old men know when an old man dies.

(from "Old Men," by Ogden Nash)

But youth is not concerned with old age and, therefore, is not directly confronted with death. When death comes in youth it comes as an unwanted interruption of the norm and deserves special lament. True to their portraits of individuals the Coptic epitaphs record the deaths of young and old alike and the individual reaction to it. The Arch-priest Pieu records that his old age is over and that he is ready to die.

You are a blessed one, O Pieu ...

You have ended life in a ripe old age.

The youth of a deceased person was cause for particular notice. Two such lamentations have already been quoted above in a section dealing with another idea. One was the young girl Drosis who was likened to a plant

that dies before maturity and who "was caused to go before the time of giving fruit." The other was Cosma whose "short life faded in a moment." These record in vivid, perhaps even tragic, terms the simple truth that youth had been severed from life by a prerogative of old age. Even more touching is the harsh simplicity of a tiny inscription which needs no comment.

Little Mary. She died on the 1st of Tobe.

Probably the most universal feature of Coptic epitaphs is the request for prayer from the living. Hardly an epitaph of any length fails to make some plea to the living to pray for the deceased so that some benefit can be gained thereby for the latter's soul. The most common request, which appears hundreds of times, is simply "Remember N.", or "Remember me" or "Remember the soul of N." Other pleas are more elaborate. Cosma of Cairo closes his epitaph:

Everyone who shall stand before him (i.e., at his grave), pray on his behalf so that he might receive the mercy of Christ.

Included in the epitaph of Drosis is a similar entreaty.

Pray and entreat him (God) to cause his mercy to stand for the one who died who is the blessed Drosis . . . that he place her in his holy paradise and that she find a rest of eternal life.

Deacon John pleads:

Remember me, my beloved ones, so God may forgive me.

One Victor says:

Now, you who shall read this epitaph pray for me so God shall give mercy (to my) spirit.

From the inscriptions of the monastery of Apa Jeremias comes an epitaph which reads:

Everyone who shall read these writings shall give rest to him.

The single unifying thought that permeates all these examples and the many others which

may be found is that the prayer of any living person whether friend or stranger will somehow benefit the deceased in the next life. One can hardly escape the conclusion that the Copts felt that the forgiveness of God and eternal rest with Him could be aided by prayers uttered on behalf of the dead. The universality of such requests makes this a stereotyped idea and we cannot claim individuality in the epitaphs at this point except for significant variations. The appearance of such stereotypes, however, does not force us to alter the general thesis that individuality is expressed in Coptic epitaphs.

A highly interesting observation about this request for prayer involves us in a subject which is far too complicated and which covers too great a mass of material to allow its being more than mentioned here. The Coptic request for prayer is obviously related to the so-called "appeal to the living" of the ancient hieroglyphic inscriptions. There is a tremendous amount of evidence which shows that this "appeal to the living" enjoyed a continuous line of development from Old Kingdom times into the Graeco-Roman period in Egypt, though only a tiny part of this evidence has been collected as such. The Coptic pleas for prayer are lineal descendants of this older formula found time and again in the funerary inscriptions of ancient Egypt and some Coptic epitaphs employ precisely the same phraseology. Three examples will suffice to show this very close relationship.

Hail, livings ones upon earth! All scribes lector-priests and purification-priests who shall pass by this noble place; may you say a funerary formula for the soul of N.

(from a Middle Kingdom stela, circa 1775 B.C.)

Hail, all priests, dignitaries and revered ones who shall . . . enter into this tomb, who shall see this stela and read its writings. May you praise God for me and may you remember my good name.

(from a Ptolemaic stela)

O ye (list of priests and officials), stretch forth your arms to me, saying: "May Amen-Re praise thee in peace . . . May thy soul live in heaven before

Re; may they soul be divine before the gods . . ."
(from a stela of the time of Alexander the Great)

The affinities are obvious and the similarity of expression can be seen to be quite close. The hieroglyphic texts which contain this "appeal to the living" usually bring some benefit to the living person who repeats the prayers as well as to the deceased; the living receives benefits in the present life while the deceased receives them in the next. However, there is a series of these inscriptions which does not mention any benefit to the living and which is primarily concerned with the benefit gained by the deceased as a result of the prayers of the living. This is in the spirit of the Coptic epitaphs. Examples of this kind of text date from pre-Middle Kingdom times to the Ptolemaic period. The hieroglyphic texts translated above are of this latter type.

Communication between the living and the dead which emanates from the deceased with the idea of gaining the prayers of the living is widespread during the early Christian period. It cannot be argued here whether or not this idea originated in Egypt and then spread to the rest of the ancient world. But one significant feature in favor of this conclusion can be mentioned here. Many peoples of the pre-Christian era record some kind of communication between the dead and living. But in the pre-Christian inscriptions of the Semitic world, for example, this specific idea of the request for beneficial prayers from the living is conspicuously absent. Such a request has been seen to be very ancient in Egypt but the present writer has not found it elsewhere prior to the Christian age.

The ultimate goal of any deceased person, pagan or Christian, is eternal life in a place of perfection. Modern Christianity calls this "heaven." The Coptic epitaphs are strangely reticent to mention heaven except in extremely rare cases. It is referred to as "His (God's) house." Another text asks mercy for the deceased so that he might be accepted in the "Jerusalem of the Sky." By far the most

usual designation for the soul's residence after death is that found in the formula which requests prayer so that the deceased might rest "in the bosom of Abraham, Isaac and Jacob." This latter, however, evidently does not refer to Heaven, itself, but rather to a temporary abode where the soul remains until the day of judgment. This is clearly seen in the epitaph of Senouthio.

May you cause him to rest in the bosom of Abraham, Isaac and Jacob and may you keep his spirit in repose until the resurrection from the place to which he has gone, namely, the ground.

This concept of an intermediate place is perhaps also to be seen in the phrase "the place of repose" found frequently. The closing lines of the epitaph of Helena and Peter read:

O Lord of all flesh, may you give rest to the spirit of thy servant and the spirit of her father in the place of repose; amen.

This idea of a place of existence for the dead intermediate between this life and the next echoes the New Testament story of Lazarus and the Rich Man where Lazarus is described as having been carried into "Abraham's bosom," yet could still communicate with the Rich Man in Hades. This idea is also seen in the fact that though Jesus told the thief on the cross that they would be together in Paradise the same day (Luke 23:43), three days later he admonished Mary not to touch him as he had not yet gone to heaven (John 20:17).

Having noted the Coptic designations for heaven we have come to the end of the limits of this discussion. From the ancient tombstones of Coptic Egypt we have gleaned a rather descriptive idea of the philosophy of death evolved by the early Christians in the land of the Nile.

The Coptic civilization represents an important chapter in the development of Christianity during its early growth and the mortuary inscriptions of this civilization are an integral part of this chapter. The history of

the development of Christian thought would suffer much were this chapter unknown. It is hoped that the present discussion contributes one more step toward a more intelligent understanding of the Copts and their important contributions to the Christian world.

Postscript

In order to keep the length of this presentation within acceptable bounds, I have deemed it advisable to omit some of the comparative material from the epitaphs of other peoples,

especially the Greeks. Such inscriptions are readily available to those who wish to pursue this matter further. Excellent comparative material is also available in the Old Testament. Here, the main purpose has been to present certain patterns of thought as developed among the Copts. While the inscriptions of other civilizations offer excellent material for comparison they do not alter the conclusions reached in the present discussion.

All translations used in this study are my own.

The New Schaff-Herzog Encyclopedia

A Review-Article*

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THIS "extension of The New Schaff-Herzog Encyclopedia of Religious Knowledge" (from the subtitle), in spite of serious defects, is a very useful reference set. It has much modern biographical information that is hard to obtain elsewhere, many valuable bibliographies, and some articles that are truly outstanding. Most of the main articles are supplementary in nature, bringing the Schaff-Herzog article on the same subject up-to-date. Only a very few of the articles, however, are so closely related to the older article that they cannot be used quite independently.

The set claims over 500 contributors, including some of the most illustrious scholars of our times. This is true, but it is also quite misleading. Upon analysis, it appears that about one-fourth of the signed writing was written by five men (Albert Hyma, Raymond W. Albright, Andrew K. Rule, Georges Barrois, and Bruce Metzger, in that order). Some 380 of the 500 contributors play a very minor role, having written only one or two articles, or less than 200 lines. In this group of minor contributors stand many of the most attractive names in the general list, such as Albrecht Alt (40 lines on the "Decalogue"), Henry J. Cadbury (20 lines on the Harvard librarian "Blake"), H. H. Rowley (39 lines on "S. A. Cook") or Amos Wilder (27 lines on "Lloyd Douglas"). Most of the distinguished administrators listed (such as the late John K. Benton) contributed only a few lines on a lectureship at their school.

Others in this group of minor contributors are responsible for only one (or rarely, two)

significant articles, such as W. F. Albright ("Archaeology, Biblical"—which is, however, one of the *Encyclopedia's* major articles), Millar Burrows ("Dead Sea Scrolls"), F. C. Grant ("Organization of the Early Church"), William H. P. Hatch ("Euthalius"), J. Philip Hyatt ("Babylonia"), Sherman E. Johnson ("Sermon on the Mount"), Peter Katz ("Philo"), Elmer Leslie ("Psalms"), T. J. Meek ("Ancient Law Codes"), and E. G. Schwiebert ("Luther").

The list of contributors in the preface to the first volume is not only misleading in its scope, but inaccurate as well. Eight of the "contributors" have no signed article at all (including the late Clarence T. Craig), and the body of the *Encyclopedia* carries articles by eleven "minor" contributors whose names do not appear in the official list (including Mrs. Martin Dibelius and Hildegard Lewy).

There are 123,641 lines of signed writing. The "big five" already mentioned wrote 31,088, or about one-fourth. Thirteen others wrote 1000 lines or more each totalling 17,912 more. Of these eighteen "major" contributors, ten Presbyterians account for 32,673 lines, or a little more than two-thirds. This ratio of Presbyterians to all others combined is characteristic of the *Encyclopedia* as a whole.

There are ten principal divisions of the subject-matter covered, each under an editor. Two of these are additions to the coverage of the Schaff-Herzog, namely, "Practical Theology" and "Ecclesiastical Terminology." Since each of the divisions has its own characteristics, virtues, and defects, it will be necessary to consider each separately.

The Old Testament section is edited by Elmer E. Flack (Hamma Divinity School). A list of the articles and writers is given on

* *Twentieth Century Encyclopedia of Religious Knowledge*. Lefferts A. Loetscher, Editor-in-chief. Grand Rapids: Baker Book House, 1955. xxi + 1205 pages, in two volumes. \$15.00.

pages 816-817, with some omissions, and an erroneous ascription of the article "Patriarchs" to Albrecht Alt (Flack's name is signed to it). In general this division is excellently done. It supplies contributions from a distinguished list of scholars. Although Presbyterian writing still dominates (with Flack and G. Ernest Wright the major contributors), the percentage is only half of that of the *Encyclopedia* in general. There is a good selection of Jewish authorities, notably Nelson Glueck and Robert Gordis.

The editor of the New Testament section is Bruce Metzger (Princeton). He is also its principal writer, having contributed almost half of the space given to this section. This does not include his important article "Bible Versions"—the longest in the *Encyclopedia*, because it is not strictly New Testament, but Bible in general. (This article, with some others from the *Encyclopedia*, is included in a separately published book, *The Text, Canon and Principal Versions of the Bible*, by Flack, Metzger, and others; Baker Book House, \$1.50). Professor Metzger's articles include very full and valuable bibliographies—the best in the *Encyclopedia*. The two other principal writers in this division are Floyd Filson and Otto Piper. Presbyterians thus account for about ninety-five percent of this section. The over-all viewpoint is more conservative than is the case in the Old Testament section.

The Church History material is grouped into three sections. The first is on the Ancient Church, under the editorship of William A. Mueller (Southern Baptist Theological Seminary). The articles and writers are accurately listed on page 852. Robert M. Grant has written about one-third of the articles. The whole section is marked by a commendable objectivity, and what might be termed "broad" scholarship.

The Medieval and Reformation articles are edited by Albert Hyma (University of Michigan). The coverage is described, in a general way, on pages 717-718 (medieval) and

947-948 (Reformation). In both periods, Professor Hyma is not only the editor, but also the principal writer. Except for numerous small articles in both periods by M. Goosens (a Dutch, Roman Catholic scholar), most of the other contributors in this section write only from one to three articles. This group of contributors includes many of the most eminent American historians, and one could wish that they had been persuaded to do a larger share of this part. Professor McNeill, for instance, wrote on Calvin, Beza, Knox, and Bullinger; R. Bainton on Castello; Schwiebert on Luther; Grimm on the Council of Trent. Their work is excellent, but not good enough to redeem the section as a whole from the peculiarities and pet interests of the ever-recurring articles of Professor Hyma. He is by far the most extensive contributor to the *Encyclopedia*, with 9,128 lines (about one-thirteenth of all the signed material). The most valuable part of his contribution is the often extensive bibliographies.

Theodore G. Tappert (Lutheran Theological Seminary) is the editor of the Post-Reformation Church. The coverage is remarkably good, and spread out over almost a hundred different contributors. Among the modern European articles, the ones on Eastern European countries by Matthew Spinka are outstanding. W. Stanley Rycroft covers the Latin American countries. American church history is well covered, with a majority of the sectarian movements described by Elmer T. Clark and Charles Braden. It is a bit puzzling why some groups are presented by one of their own leaders (e.g., "Church of the Illumination," "Quakers," "Old Catholics") whereas others are presented by outsiders (e.g., "Holiness Churches," "House of David," "Mormon"). More than half of the articles in this section are new, rather than supplementary.

The Contemporary Biography section, edited by Raymond W. Albright (Episcopal Theological School, Cambridge) is a very

valuable feature. I know of no place where so complete a collection of brief biographies of theological scholars of the present and immediate past can be found. Much credit must be given to Professor Albright for his labors here. In addition to a large editorial task, he has also personally written more than half of the signed biographies (the unsigned ones are autobiographies written in the third person). Of course, it is inevitable that some who should have been included (such as E. F. Scott) do not appear.

The Comparative Religion section, edited by Edwin E. Calverley (whose name is erroneously given on the first page as "Calvary"), is the smallest one. The coverage is described on page 283. I am not competent to discuss the merits of this section.

The Systematic Theology section (Andrew K. Rule, Louisville Presbyterian Seminary, editor) is kept pretty strictly in Presbyterian hands. Professor Rule himself is the main writer (and the third most extensive writer in the whole work). The coverage has been greatly expanded over that of the Schaff-Herzog; most of the articles are new ones. The main articles tend rather strongly toward traditional Protestant orthodoxy. There is more emphasis on original

sin, for instance, than is found in the older encyclopedia (hence the new articles "Depravity," "Corruption," "Conviction of Sin," etc., in which there is some unnecessary duplication and overlapping, in my opinion).

The Practical Theology section is a new feature, and the weakest and least valuable part of the *Encyclopedia*. Andrew W. Blackwood (Temple University) is the editor, and practically writes the whole section single-handed. The subjects are poorly chosen, and serve largely to document Professor Blackwood's eccentricities. Among the few others employed in this section, there is some good work, notably the several articles by Wayne Oates, in psychology.

The final section, on Ecclesiastical Terminology, is also new. Georges A. Barrois (Princeton: formerly a French Dominican scholar) is both the editor and principal writer. This section is mostly concerned with technical Roman Catholic terms, which are given excellent definitions and descriptions. Despite my occasional feeling that too much space was given to this subject, I would commend the *Encyclopedia* as especially valuable here, for it is a very convenient collection of terms that are often difficult for a Protestant to locate.

Research Abstracts

PSYCHOLOGY OF RELIGION (1956)

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The volume of psychological research has increased from a trickle at the turn of the century to a rushing torrent of Niagara proportions. How to contain this stream within anyone's reading time or span of attention is a baffling dilemma for the interested reader. To harness the torrent of research for maximum use the American Psychological Association publishes among its eleven journals *Psychological Abstracts*, now in the thirtieth year of publication. From January to August 1956 a total of 6,436 publications have been presented in abstracts of a paragraph each, classified in twelve major divisions of research.

From these we have screened items relevant to religion, noting that they far exceed the space available here. Our next step has been to group them according to the classifications below, and select the few which best indicate recent trends in the psychological study of religion, or the interests which concern religious teachers. All items are from *Psychological Abstracts*, Vol. 30 (1956), located by the serial number in this volume. Permission to quote is by courtesy of C. M. Louttit, Editor.

MENTAL HEALTH

Quite recently the stimulation of public interest in our number one health problem, mental illness, has been greatly increased. Realistic appraisal indicates prevention to be a greater problem than treatment and care. This is reflected in the increasing number of articles in journals and magazines on mental health. The following are typical of such concern.

1. Appel, Kenneth E. The why and how of a prevention program in mental health. *Quart. Rev. Psychiat. Neurol.*, 1954, 15, 405-412. "The need for doing a more efficient job of treatment and prevention in the mental health field is underscored by the appalling cost to the community of mental and emotional illness. The state governments spend in tax funds approximately \$560,000,000. The federal government spends about \$548,000,000. If we add loss in earnings and productivity, the cost to the country per year reaches an estimated 5 to 6 billion

dollars." The challenge for change and creation of a new destiny for the dire problem of mental illness in our states, must be accepted (PA 970).

2. Overstreet, Bonaro W. The role of the home in mental health. *Yrbk. Nat. Soc. Stud. Educ.*, 1955, 54 (Pt. 2), 82-98. "A home promotes mental health, it would seem, to the extent that it is simultaneously able to accept each individual as he is—with all his incompleteness and inner contradictions and to give him a chance to fulfil his potential." The home constitutes the earliest social organization, which the infant encounters. It is the place where, in most instances, he spends a major segment of his life. It is natural, therefore, that from this source he first encounters such experiences as emotional warmth, appreciation of his uniqueness, the respect for privacy, a feeling of belongingness, an appreciation of sharing, of experience and human contact, and of self fulfillment (PA 992).

3. U.S. National Advisory Mental Health Council. Community Services Committee. Subcommittee on Evaluation of Mental Health Activities. Evaluation in mental health; a review of the problem of evaluating mental health activities. *U.S. Pub. Hlth. Serv. Pub.*, 1955, No. 413, x, 292 p. This report comprises (1) an annotated bibliography (984 items) of studies concerned with evaluation, (2) theoretical and methodological considerations, (3) comments relating to mental health activity areas, and (4) general observations and recommendations (PA 997).

4. Gabbard, Hazel F. (U.S. Office of Education, Washington, D.C.) New mental health insights—implications for the schools. *Sch. Life*, 1955, 37, 9092. Summary statements and quotations by participants in the Fifth International Congress on Mental Health are emphasized. The nature of a good school is described as one in which there is "free and active searching, free and active doing and active, creative construction." As preventive medicine has shifted its emphasis from lowering of hazards to the raising of immunity, so mental health goals have shifted from things which can be done for people to things people can do for themselves (PA 2833).

CHILDHOOD AND ADOLESCENCE

The importance of the early years of life have long been recognized in their formative influence on the mature person. Yet little actual study of how children are raised in homes across our land had been made, anthropological studies of more primitive cultures have prior claim. However, this is now being rectified. Further, the period of adolescence is likewise receiving attention as the transitional stage from childhood to maturity.

1. Ridenour, Nina. (*Ittleson Family Foundation, New York.*) *Building self-confidence in children.* Chicago, Ill.: Science Research Associates, Inc., 1954. 47 p. The author seeks to show how the child can be helped to develop self-confidence, what kind of experiences will help him to feel strong and secure, and what kinds will undermine his beliefs in himself. In six short chapters, the author discusses: (1) the roots of self-confidence; (2) the meaning of support and reliance on others; (3) a sense of achievement in a program of independence; (4) social and emotional experiences of the child; (5) parents' personality problems and broken families; and (6) how adults can help the child in feeling secure (PA 734).

2. Ribble, Margaret A. *The personality of the young child: an introduction for puzzled parents.* New York: Columbia University Press, 1955. vi, 126 p. \$2.75. The author sets forth in meaningful but nontechnical terms the findings that have been made in child psychology and related fields. She looks upon the beginning of the child's mental growth as a time of creativeness in fostering the child's development. The various chapters include such topics as: (1) getting perspective, (2) early sexual development, (3) privacy, (4) aggression and muscular system, (5) the beginnings of self, (6) love and hate, (7) the roots of character, and (8) the child and parent in retrospect. A list of books for further reading is appended (PA 4292).

3. Bernhardt, K. S. Adolescents need understanding. *Bull. Inst. Stud.*, Toronto, 1955, 17 (2), 5-8. The adolescent faces a number of problems: (1) choosing a vocation; (2) developing an interest in members of the opposite sex; (3) achieving independence; (4) evolving a religion that is gratifying; etc. The search for solutions to these instigates insecurity which, in turn, stimulates behavior that is puzzling to adults. If the parents are able to comprehend their own uncertain reactions to these children, the adolescent's conflicts, the conflicting demands of society and try, through discussion, to effect a compromise, a more harmonious relationship would be fostered (PA 666).

4. Hearn, G. (*U. California, Berkeley.*) Kurt Lewin on adolescence. *Group*, 1954, 17(2), 9-15.

Lewin's field theoretical analysis of adolescence emphasized that it is a period of transition in which the individual is shifting his identification from childhood to adulthood. He saw the adolescent as a marginal person in the sense that he is on the periphery of two groups. The adolescent strives to make this marginality more comfortable by constructing a world of his own. On the basis of Lewin's theoretical formulations, the author develops a set of program principles and objectives for work with teenagers: (1) they need advance preparation for the experience of adolescence, (2) they require occasional opportunities to associate with younger children in a junior leadership capacity, (3) adolescence should be afforded a status of its own and assigned its own dignity and importance by adults, (4) belonging to a group is one of the best ways through which adolescents can achieve some degree of stability while in transit from childhood to adulthood (PA 700).

COUNSELING

More and more, the framework within which counseling is perceived and examined is an interpersonal one. This means that in addition to consideration of the problems of the counselee and their working through, issues such as the role of the counselor, his relations with the other helping professions, and counselee expectations of the counselor are being examined. Pastoral counseling continues to be of growing concern to other professions.

1. Worby, Marsha. The adolescent's expectations of how the potentially helpful person will act. *Smith Coll. Stud. Soc. Wk.*, 1955, 26, 19-59. A (positive) group of Rochester, New York high school students were asked to assume they had gone to a sympathetic, understanding person for counseling and to indicate what they expected of the person in the situation. Another (negative) group assumed the counselor had no sympathy or understanding, and they answered the same questions. It was concluded that an adolescent expects a helpful counselor to focus his attention on the relation—he would be: (1) eager to continue the relation, (2) willing to involve himself in the counselee's problems, (3) sensitive to therapy developments, (4) able to understand the adolescent's striving for independence, and (5) able to set reasonable limits in the therapeutic setting (PA 4714).

2. Frankl, Viktor E. (*U. Vienna, Austria.*) The concept of man in psychotherapy. *Pastoral Psychol.*, 1955, 6(58), 16-26. Man has a spiritual dimension and consequently a will-to-meaning, frustration of which may produce neurosis. A therapist who ignores this gives one of his most valuable assets away. Life may be given meaning through suffering

which is unavoidable. Logotherapy, a psychotherapy which starts from the spiritual, becomes medical spiritual care when it is concerned with the capacity to endure suffering. Logotherapy is education to responsibility; to freedom from domination by instincts, inheritance, and environment; and to the capacity to decide (PA 6025).

3. Crist, John R. (*Menninger Foundation, Topeka, Kans.*) An experiment in marriage counseling training. *J. counsel. Psychol.*, 1955, 2, 35-37. A Chaplains' Seminar on Marriage Counseling was conducted at the Menninger Foundation. The content included dynamic psychology, group education, case conferences, techniques of counseling, and Chaplains' problems in marriage counseling. The author concludes the participants gained a great deal of value and feels this method should be used more widely in marriage counseling training. He thinks that marriage counselors should become more inclusive rather than exclusive and "make their knowledge, skills, and information more readily available to those seeking to improve their abilities" (PA 979).

4. Peace, Clifford H. (*R. J. Reynolds Tobacco Co., Winston-Salem, N. C.*) Pastoral counseling with the problem employee. *Amer. Mgmt. Ass., Person. Ser.*, 1955, No. 163, 27-33. The pastor-counselor in industry comes in contact with a wide range of personal and emotional problems. Pastoral counseling, defined as "the capacity to provide empathic listening and interpretation of what is heard," helps the counselee either regain, or learn to employ more adequately, his religious faith as an aid in solving his problem (PA 4530).

5. Dodd, Aleck D. Counseling-step-by-step (Part I). *Pastoral Psychol.*, 1955, 6(58), 27-34. This semi-verbatim record of a series of marital counseling interviews "was chosen to furnish some picture of what happens in one type of counseling relationship." The report, including analysis and interpretation of the counselee and self-criticism of the counselor, attempts "to give some idea of the emotional give and take between the two; of the effort of the counselor to sense the unexpressed but near the surface feelings and impulses of the counselee . . . and of the slow changes which took place in the counselee" (PA 5952).

PSYCHOLOGY AND RELIGION

Interest in this area, though varying with the years, continues and seems to attest to a dynamic relatedness between the disciplines. Increasing competence in both fields is leading to diversity and specialization of research as well as deepening respect for each.

1. Boisen, Anton T. *Religion in crisis and custom:*

A sociological and psychological study. New York: Harper, 1955, xv, 271 p. \$4.00. Both personal and social crisis experiences have a creative influence on religious beliefs and practices, but crisis experience may break or make. The role of crisis is detailed in chapters on Holy Rollers and churches of custom, a survey of personality adjustment and churches in Springville, reactive patterns, the effect of economic crises on religion, war as social crisis, the role of social crises in developing leaders, the gradual change of Methodism from a sect to a church, the conservatism of Asiatic religions vs. creativity of Hebrew-Christian religion, creativity and conservatism in American Protestantism, development and validation of religious faith as represented by George Fox, central tenets of American Protestantism, the recreation of religious faith and the present crisis, and the future of Christian civilization (PA 902).

2. McCann, Richard V. (Harvard Divinity Sch., Cambridge, Mass.) Developmental factors in the growth of mature faith. *Relig. Educ.*, 1955, 50, 147-155. Two hundred persons were interviewed to ascertain their religious experiences and beliefs. Almost all subjects' concept of deity was changing from a personal one to a deconcretized view, yet they will teach their children the concept they now reject. Rigid fundamentalist home background appeared to contribute to later religious revolt (PA 924).

3. Sborowitz, Arie. Eine religiöse Konzeption in der Nachfolge C. G. Jungs: zu Erich Neumanns "Kulturentwicklung und Religion." (A religious conception following C. G. Jung: on Erich Neumann's "Cultural development and religion.") *Psyche*, Heidel., 1955, 8(12), 22-31. Printing of 3 Eranos Society lectures from 1948-1950: "The psychological significance of ritual," "The mythic world and the individual," and "The mystical man." For Neumann ritual and myth represent collective projections of human developments in the direction of increased selfhood. With the contemporary breakdown of religious traditions, persons must rise to an individual experiencing of self-transformation at a new high level of individuation. Out of such experiences of individuation at the level of individuals rather than groups may emerge a new collective life at a still higher level of human meaningfulness than ever before. Religion, as conceived, is at the very heart of cultural change (PA 933).

4. Daim, Wilfried. On depth-psychology and salvation. *J. Psychother. relig. Proc.*, 1955, 2, 24-37. To Freud the root of neuroses is in the fixation upon an object of childhood. Every object of fixation has an absolute character we may call idolization (*Verabsolutierung*). To absolutize one aspect and repress opposite elements leads to inadequate psychic behavior. In fixation upon a false and finite absolute

the relation to God as the true absolute is denied. The fixation becomes "god" and the world of reality is rearranged in some illusive way to fit into this false system. The longing for salvation moves outward and upward as a spiral from the restricting element of fixation to a larger orientation where lost dignity may be rehabilitated and the imprisoned restraints of inner conflict be healed in a spiritual salvation that is related to God as the true absolute (PA 2743).

5. Laforgue, René. Das individuelle und das kollektive Über-Ich (II. Teil). (The individual and collective superego; Pt. II.) *Z. Psychother. med. Psychol.*, 1955, 5, 141-152. The cultural superego of the desert Jews exacted intellectual understanding and their strict adherence to divine law. The Christian superego, which emerged among the settled Jews, promised salvation through grace to those who repented of their sins. The Arab nomads of today help us to understand the origins of the Hebrew superego which has its basis in the harsh demands of desert life. The desert Arabs' cruelty, fasting, and other self-imposed ordeals represent their self-dedication to the fierce requirements of desert life under the blazing sun and sky. A belief in the "baseness" of grace and love, on the other hand, could only have arisen among the Jews settled in fields of plants among their animals (PA 4419).

GROUP THERAPY

This field is comparatively young, but the outpouring of articles belies its youth. The number of the professions participating in group work, the active frontier of research, and the variety of topics testify to a wide and abiding interest in groups. Certainly the life of the Church is vitally dependent upon them; and the newer knowledge is increasing with notable results.

1. Gordon, Thomas. (*U. Chicago, Ill.*) The challenge of a new conception of leadership. *Pastoral Psychol.*, 1955, 6(53), 15-24. The survival of democracy depends upon our learning to practice democratic leadership. The author expounds a "group-centered" leadership, in which the leader seeks to draw out the creative potential of every member of the group. By an accepting atmosphere, the leader seeks to have every member free and secure enough to make a maximum contribution. The leader will actually lose his leadership in order to distribute it throughout the group. As the group supports the individual in his spontaneous expressions and activities, each member feels less dependent on the leader and more capable of carrying his share of responsibility for the goals which the group is choosing (PA 779).

2. Kew, Clifton E., & Kew, Clinton J. (*Marble*

Collegiate Church, New York.) Principles and values of group psychotherapy under church auspices. *Pastoral Psychol.*, 1955, 6(63), 37-48. In their church setting the authors show how therapy groups are formed after individual consultation as a "new family" to relieve the problematic experiences of past and present relationships. Free association and dream analysis are used, as well as transference and counter-transference to facilitate the growing processes. Interpretation, though cautions at first, is concerned with the dynamics of resistance and the meaning of unconscious material (PA 1102).

3. Leslie, Robert C. Group therapy: a new approach for the church. *Pastoral Psychol.*, 1955, 6(53), 9-14. One resource of value is group therapy, and the minister may employ it at the level which is equivalent to his training and qualifications. A group may work with a psychiatrically oriented leader for direct therapeutic goals. A church group may show concern for the feelings of the members in an atmosphere of understanding and acceptance to relieve tensions and develop more open communication. A group may also show concern for current relationships among members and between them and the leader. Suggestions are offered for conducting such groups in a church setting (PA 1107).

4. Scheidlinger, Saul. (*Community Serv. Soc., New York.*) The concept of identification in group psychotherapy. *Amer. J. Psychother.*, 1955, 9, 661-672. The interpersonal relations within a group compose a network of positive and negative forces, the former tending to strengthen group unity, the latter tending to be centrifugal in nature. The concept of identification is given detailed consideration as one of the positive forces in group psychotherapy. It is suggested that what some people have termed a basic positive transference in the process of group therapy might rather be thought of as a basic identification preceding and accompanying the emergence of the group transferences. 21 references (PA 6040).

WAR AND PEACE

World tensions of the past decade, the founding of a world organization (United Nations) concerned with the pursuits of peace, and the emerging social sciences are at least three of the reasons why a new area in social psychology is emerging. The range of the following articles is suggestive of how sophisticated its explorers are becoming in scientific attack upon complex situations.

1. Chertok, Eli. (*U. of California, Los Angeles.*) Sources of international tension. *Bull. Res. Exch. Prevent. War*, 1955, 3(3), 16-20. There are no specific or unique sets of circumstances within a country which lead it to become belligerent. The sources of tension reside between rather than within nations.

The structure of power relationships and the definition of a foe are basic to belligerency. War is one form of social change and must be studied from the standpoint of changes within the social system of nations. Power changes within the social system lead to tensions and conflict (PA 2740).

2. Cooper, Joseph B. (*San Jose State Coll., Calif.*) Psychological literature on the prevention of war. *Bull. Res. Exch. Prevent. War*, 1955, 3(3), 2-15. The scientific literature on war and peace published from 1941 through 1953 is reviewed and classified. The review indicates that the problem of war causation has been approached from the standpoint of attitudes, motivation, personality dynamics, power factors, frustration-aggression reactions, tensions, emotionality and education. Decision-making agencies which bring the causal agents into being and focus have been studied with reference to cultural diversity, national character, stereotypes, nationalism and national policy. Future research might well stress the study of the personality structure of elite members and communication processes. 85 references (PA 2741).

3. Farber, Maurice L. (*U. Connecticut, Storrs.*) The new American foreign policy: psychological research perspectives. *Bull. Res. Exch. Prevent. War*, 1954, 2(5), 2-5. Some psychological research problems relating to the policy of "instant and massive reprisal" are discussed: (1) Deriving Motivational-perceptual-cognitive maps of members and policy-making elites (through interviews and content-analysis of documents). This is important, since the policy represents elite behavior and not public opinion. (2) The consequences of unstructured and threatening fields (since the policy threatens dire but unspecified consequences to acts which are not clearly defined) and of discrepancies

between cognitive fields of threatener and threatened. (3) The nature of threat and the effects of its magnitude and psychological distance (PA 2749).

4. Gladstone, Arthur. (*Swarthmore Coll., Pa.*) Belligerence, pacification and personality. *Bull. Res. Exch. Prevent. War*, 1953, 2(2), 1-4. One of the many factors to be considered in a multi-factor theory of war is the tendency of individuals to advocate and (if in power) carry out war provocative or war preventive policies. It is assumed that there are consistent individual differences with respect to these tendencies, and that they are related to other aspects of the personality. A questionnaire-study of tendencies towards personal belligerence, personal pacification, national belligerence, and national pacification is outlined. A correspondence between attitudes in interpersonal and international relations is hypothesized. A variety of researches that might follow the initial study are described (PA 2757).

5. Kelman, Herbert C. (*Center for Advanced Study in the Behavioral Sciences, Stanford, Calif.*) A proposed framework for the study of war and peace. *Bull. Res. Exch. Prevent. War*, 1954, 2(6), 3-13. A framework is developed which classifies the processes whereby relations between nations develop into war or peace, and provides a scheme for the consideration of relevant variables. It is possible to distinguish five phases in the interaction between nations: (1) definition of the situation, (2) perception of choices, (3) development of a general climate or readiness state, (4) commission of specific acts and (5) achievement of a new level of interaction. These phases may be consecutive steps with each having some independence. Variables which effect the five phases may be grouped into (1) policy factors, (2) predispositional factors and (3) structural factors (PA 2770).

Book Reviews

TOYNBEE

An Historian's Approach to Religion. By Arnold Toynbee. New York: Oxford University Press, 1956, ix + 318 pages. \$5.00.

There are many things that can and should be said in the review of any book by Arnold Toynbee. This book is no exception. It demands a close scrutiny and a meditative reflection and analysis which is possible only through personal reading and long hours of discussion with fellow readers. Professor Toynbee paints upon a canvas as large as human history itself. No reader or reviewer will do Toynbee justice unless he is prepared to enter in an empathetic fashion into the gigantic task which Toynbee sets for himself. Both the whole and the individual portions of the canvas must be analyzed carefully if Toynbee's thesis is to be understood and evaluated critically.

This book, based upon Toynbee's Gifford Lectures of 1952 and 1953, is open to the same criticisms concerning historical method and evaluation which have been leveled against his now famous *Study of History*. His gathering of historical facts and his interpretation of them follow the pattern that readers of Professor Toynbee have come to expect from him. In fact, the majority of the chapters in Part I are erected upon themes and interpretations which play central roles in the *Study*. However, *An Historian's Approach to Religion* is not simply a restatement of previous writings from the pen of its author, nor is it a book that anyone interested in religion can ignore on the ground that some scholars have challenged the method of historical interpretation which the author employs.

Toynbee presents a challenge to the earn-

est Christian thinker which must be confronted *now*. It must be dealt with *now*. His discussion of the close proximity of each area of the contemporary world with all other areas, and his penetrating analysis of the technological wealth-poverty-disillusionment-frustration situation of modern man will not be new to readers of this Journal. But, it is difficult to imagine anyone reading this book without being deeply disturbed, for here within the compass of one book are presented the convictions of the greatest historian of our time concerning religion in the individual and corporate life of man in this "Post-Christian" Age. From the perspective of this reviewer, Toynbee the historian has become a prophet whose words can be ignored only at great peril by contemporary religious leaders and institutions.

His understanding of the movements of history and the present situation is that there is now the absolute necessity for the rejection of the egoism and provincialism which has typified even the Great Religions. His earnest plea for humility, understanding, and co-operation between the traditional religions of mankind is a prophetic call rising out of a keen discernment of the historic revelation of the Divine to *all* mankind. His insistence upon the need for the historian to seek to transcend self-centeredness (however partial and imperfect the result may be) is a warning that must not fall upon deaf ears among those of us who seek to be stewards of the revelation in Christ. And, above all, his challenge to new thinking and new daring in the articulation of the "essence" of God's revelation to contemporary mankind is more than merely the wise advice of a great scholar. It is a demand which rises from the needs of

man and, more importantly, from the Imperative of God.

PHILIP H. ASHBY

Princeton University

WHAT JEWS SEE IN JUDAISM

Where Judaism Differed. By Abba Hillel Silver. New York: The Macmillan Company, 318 pages. \$4.50.

I am deliberately slanting the review of this important and distinguished book for members of NABI who, I take it, are predominantly Protestant teachers of Bible or religion in undergraduate colleges. While there is no lack of expositions of Judaism in this day of over-abundant publishing, individuals have asked me from time to time about some book on Judaism which goes beyond a routine exposition of ceremonies or of history, and which distills for Protestant students those things which we Jews ourselves consider distinctive in Judaism. Hitherto there has not been this kind of book. Now we have it, and it is magnificent and brilliant.

One fear which I have is of considerable moment. Rabbi Silver writes, it seems to me, with a supposition of a background information which may not be present in the usual member of NABI. For example, Rabbi Silver passingly mentions the Tosefta (and paraphrases it) without indicating to his reader what it is. The Christian reader may want or need to refer to his encyclopedia from time to time, and while this involves an effort, the effort, I can assure him, is unreservedly worth while.

Of less moment is a second fear. There has been need on the part of Rabbi Silver to make summary judgments. For example, his chapter on asceticism sets forth examples of it in Judaism, but also the correct conclusion that the dominant, indeed the overwhelming trend in Judaism has been anti-ascetic. The book has had to have many such generalizations in it. The pedant can from time to time

quarrel with the formulation of these, especially if he prefers not to meet Rabbi Silver on Rabbi Silver's own grounds. I find the formulation of the generalizations occasionally questionable in his dealing with Christianity. I fear that some pedants will unfairly want to be gnats and to sting Rabbi Silver. Let it be clear, therefore, that a generalization is less than and different from a sweeping statement; there are none of the latter in the book. Unless Rabbi Silver were to have become bogged down in his text in barricades of cautious moderating adverbs or digress into monographs, he has had to make these frequent generalizations. And even where I would have preferred a sentence changed or a word substituted, or any idea differently presented, I would not hesitate to proclaim that Rabbi Silver is right in what he says and that his generalizations are right.

This is not to be wondered at when one knows who Rabbi Silver is. I do not, to my regret, know him personally; I have heard him speak, but have not met him face to face. At our seminary, Hebrew Union College-Jewish Institute of Religion, we occasionally distinguish, to use Protestant terminology, between the active ministry and the ministry of scholarship. We graduate Rabbis *on the one hand*, and PhD's *on the other*. Let no one conclude from Rabbi Silver's being among the very most eminent pulpit rabbis both of our time and also in the history of the American rabbinate, that his scholarship is of the kind which we technicians can afford to be indulgently tolerant of. To the contrary, Rabbi Silver's scholarship need never apologize. His distinguished career as Rabbi and his accurate learning as a scholar give to his book a quality of authority that stamps his book as truly authentic.

It would have been helpful, had Rabbi Silver added to his book some exposition of his own standpoint as a Reform Jew. The book is weighted more in the direction of Judaism in its past history than the particular

present form of Judaism which Rabbi Silver's affiliations indicate.

I wish that the publishers had done more justice to the author in their design of the book. The lines are very close together and the margins are small. In this day of distinguished typography, Macmillan is certainly not to be congratulated on the physical appearance of the book.

Rabbi Silver's book is free of the defects of Herberg's syncretistic borrowings and of Buber's romancing and of Heschel's beautiful but insubstantial poetry. Here is a book that tells the reader what it is that we who are Jews really see in our Judaism.

SAMUEL SANDMEL

*Hebrew Union College—
Jewish Institute of Religion*

RELIGION, PHILOSOPHY, AND THEOLOGY

Faith, Reason, and Existence. An Introduction to Contemporary Philosophy of Religion. By John A. Hutchison. New York: Oxford University Press, 1956. vii + 306 pages. \$4.50.

Welcome to a book which states so effectively, critically, and constructively, the theological and philosophical perspective, developed with different emphases, by the Niebuhrs, Tillich, and Temple! Nowhere else within two covers are the basic contentions woven together in such a systematic and illuminating way. While I fear that much of the discussion presupposes more religious literacy than most of our students have, this book certainly is a needed addition to what is now available in most texts. I suspect that Professor Hutchison's concern to give a well-rounded account of this total approach to the problems of culture, history, and ethics made it impossible to give more exposition at a level more adapted to the orientation of the beginning student.

In the contemporary conversation a question needs further discussion which keeps

cropping up in every chapter. I welcome such methodological and criteriological statements as: "the final test of truth is adequacy to the widest possible area of facts" (18); the test of religious tenets involves "rational criteria of coherence and adequacy" (28). For truth now does not require one test in philosophy and another in religion. But when Professor Hutchison says, "all philosophies have religious foundations and all religions have philosophic implications," I wonder whether continuing deception does not take place because the words "foundations" and "religious" are used ambiguously. Foundations may be psychological, logical, and evidential. The latter two have much to do with truth, while the first may have nothing to do with truth but much with the *feeling* of conviction.

No materialist, for example, would hold that the foundations of his materialism, conceived in terms of *evidence* and *logic*, are religious. He might even argue that evidence and logic forced him to give up the psychological religious foundations from which he began. He might admit that "at the foundation of all philosophies are certain fundamental assumptions or 'faith-principles' (29). But he might well decline to be called "religious" because his system has such "existential" faith-elements in it. Is it helpful, clarifying, or insidious, to say to him that even though he ends without faith in any cosmic purpose, he is still religious because he begins with fundamental assumptions? Of course, a philosopher, or anybody else, makes assumptions. But the issue is whether the assumptions dictate the conclusions, or simply enable him to go about the business of organizing data in the attempt to discover the most adequate explanatory hypothesis. What is in question in the philosophy of religion is whether certain religious experiences, encounters, hypotheses, affirmations can be warranted once they are seen in the light of the "widest possible area of facts." It certainly is a peculiar philosophical situation when a thinker is called religious even though

his analysis leads him to deny the religious affirmation he is testing, simply because he has faith-principles.

There are other places where the use of the word "ultimate" allows much more to be asserted than ever appears justified by argument. To cite a typical sentence: "It is not too much to say that vital religion consists of just such symbolic images which assume authority over men and by which men get their orientation or take their bearings in existence. The nature of mythical thinking is to express or communicate ultimate meanings by means of these symbols" (58). Granted that men develop symbols to help them get their bearings toward what they consider ultimate at the time, is not their problem as thinking beings to ask whether these symbols, which no doubt are *psychologically* ultimate, are also ultimate in the sense that without these symbols all the varied data of life are incomprehensible?

Now Professor Hutchison would agree that "a good symbol is internally consistent and adequate to facts," but he places a great deal of emphasis about thinking from the playing field and not the grandstand. But what thinker would admit (and could he?) that he is not thinking from the playing field? The trouble is that we always tend to think that those who do not agree with us are either in the wrong playing-field or in the grandstand. Is the issue to turn on whether you are in the playing-field or in the grandstand, or whether your hypothesis give the best account of the facts from all possible perspectives open to you?

What I am suggesting is that if the existentialist thinker, if the biblical realist (whose viewpoint Mr. Hutchison expresses increasingly as the book develops), is to be adequately critical and coherent, he must actually show where his opponents assumptions and hypothesis are incoherent and why his are more coherent. Otherwise, what actually happens at points where argument should be crucial is that statements like "the biblical

view adopted here" is in fact explicated but not criticized. Thus, for example, it is rather peculiar to hold that the teleological argument for God is not adequate because it runs headlong into the facts of dysteleology, and then not show how these facts are explained on one's own biblical realism. Here "the religious encounter" seems to solve the problem, when the issue is to interpret its meaning in the light of all the evidence. The crying need is not simply to adopt and explicate what is called biblical realism, be it on the mind-body problem, the reality of matter, or the nature of man, but seriously to take up the challenge to these encounters from other religious perspectives, grandstands, and playing-fields. Otherwise we shall indeed become conscious of our assumptions, shout *tu quoque* to those who disagree, suggest that they are in the grandstand if they do not agree with us, when our real problem is to know what *plays* to call in the reality that includes both playing field and grandstand.

PETER A. BERTOCCI

Boston University

Symbols and Society. Edited by LYMAN BRYSON, LOUIS FINKELSTEIN, HUDSON HOAGLAND, and R. M. MACIVER. New York: The Conference on Science, Philosophy and Religion In their Relation to the Democratic Way of Life, Inc., 1952 (distributed by Harper & Brothers). xi + 611 pages. \$6.00.

Symbols and Society like its predecessor, *Symbols and Values*, is primarily composed of papers prepared for the Conference on Science, Philosophy and Religion, in this case the Fourteenth Conference held at Harvard in 1954. A Phi Beta Kappa address by Father John LaFarge has been added along with appendices which include the First Conference on Science, Philosophy, and Religion Lecture given by Harlow Shapley on "Galaxies and their Human Worth," the Inaugural Address by the Chairman of the

Conference, Hudson Hoagland, "Some Considerations of Symbolization and Nervous Action," papers by Simon Greenberg and M. L. Rosenthal, and a report on the conference itself. Professor Shapley's address has little to do with the subject at hand, but is a fascinating account in its own right of the state and expectations of contemporary astronomy.

The papers presented are divided into three groups: Political and Social Organization, The Fine Arts, and Philosophy and Religion. The first group is both the largest and most heterogeneous. It runs the gamut from analysis of the function of specific symbols in particular societies (Thomas Ritchie Adam's "The Queen as a Political Symbol in the British Commonwealth" [9-22] and Lyman Bryson's "Circles of Prestige" [79-101] which deals with name-publicity as a prestige symbol in contemporary America) through discussion of the general political functions of symbols by Karl Deutsch and Albert Solomon, to analyses of the metaphysical, epistemic, and ethical implications of symbols in articles by Philipp Frank, F. S. C. Northrop, Alfred Shutz, and Robert Ulich. Alfred Shutz in "Symbols, Reality, and Society" (135-302), for example, starting from Husserl's concept of "analogical apperception" attempts to show that symbols not only constitute media of intercommunication "designed to help each member of the group to define his situation in the reality of everyday life in a typical way" (194) but they also are "man's means of coming to terms with transcendental experiences of various kinds" (172). He significantly adds that it is not the ontological structure of objects but the symbolic meaning we give to our experiences which in fact constitutes reality (187) for us. Philipp Frank's objection in "The Physical Universe as a Symbol" (1-6) to what he considers man's circular procedure of creating the universe analogically as an image of his own social organization and then shaping his social organization in accordance with

the image he has created (?) needs to be seen in this framework. While Professor Frank's objection is valid if the circle is too small and the result is societal self-satisfaction, it loses some of its relevance if the analogical symbolic structure taken as a modified, expanded hypothesis is man's necessary means of giving meaning to his life in its infinite cosmic as well as finite social setting, and, if it is submitted to tests similar to those proposed by Robert Ulich ("Symbolism and the Education of Man" [204-228]), i.e. inclusiveness, transcendent reference, and mutual adaptation of means and ends (216).

The section on Fine Arts includes articles by Theodore Greene, Albert Hofstadter, William Y. Tindall, and John Burchard. The authors deal not only with the function of symbols in the arts, but with the symbolic functions of art and the role, cognitive value and reference of what Greene calls "normative symbols" (231) in general. Appended to Greene's paper is a short but fascinating discussion by Greene and Tillich of "The Nature of Religious Art" (282-284). Louis Finkelstein, Father Lynch, and Whitney J. Oates extend the discussion into the area of the religious import of symbols.

Symbols and Society is in every respect a worthy succession to *Symbols and Values*.

RICHARD M. MILLARD

Boston University

Christianity and the Existentialists. Edited by CARL MICHALSON. New York: Charles Scribner's Sons, 1956. xiv + 205 pages. \$3.75.

One wonders whether this title is entirely satisfactory. The various chapters differ somewhat in quality but the reader is amply rewarded. Existentialism is indeed a many-sided way of life, as this volume certainly indicates. It makes use of the biographical approach, because of the close kinship between existentialism and biography. The

thesis is that existential biography presents the lives of others in such a way that best reveals one's own life in the uniqueness of its personal existence.

Carl Michalson's chapter on Existentialism claims that it is a kind of preparation for Christianity, for "it nurses an aching void, keeps the wounds of man open until an authentically healing agent can be applied" (p. 21). John A. Mackay's treatment of Unamuno is very worth while. Spinka's article on Berdyaev is rather offset by a pitifully weak ending in which he prattles about defending the spiritual nature of man. A rather oblique reference to Barthianism reveals more about Spinka than Barth. Casserley, in discussing Marcel, makes the interesting comment that "the front rank lay theologian is nearly always a Roman Catholic" (p. 77). Casserley credits Marcel with the insight that present "dehumanizing maladies" go back fairly early to the time when middle class preoccupation with property is a tragic substitution of having for being. Socialism is no solution to this preoccupation . . . it is just the distinctively proletarian way of being preoccupied with property. It was with a measure of dubiety that this reviewer read Casserley's statement that Marcel is "almost alone among contemporary existentialists" in his preoccupation with the theme of hope.

Dinkler deals with Heidegger, stating that his great merit lies in that he formulates anew and radicalizes the question of man. In the meaning of Being as such, which had been lost or belittled for ages, Heidegger "has rediscovered the creative tension between Greek and Christian thinking" (pp. 125-6).

One of the most rewarding chapters is that by Tillich on Existentialist Aspects of Modern Art. He claims that "most creative art, literature and philosophy in the 20th century is in its very essence existentialist" (p. 129). True existentialist art doesn't perhaps have anything to do with religious symbols, but rather is "an expression of ultimate concern." It expresses the modern displace-

ment of our existence. Yet Tillich comes out with the questionable claim that "there is no Christian existentialism" (p. 141) and the affirmation that "as long as an existentialist is theistic he is either not existentialist or he is not really theistic." These questions which art is posing are questions which the church hasn't really been asking or even reformulating as it should have. Existential art is in the vanguard in rediscovering the basic questions.

Hopper, in a rather lengthy treatment of Hölderlin and Rilke, says that the challenge of existentialism confronts the believer with a "willing suspension" not of disbelief but of belief in order to let go of a security system that no longer sustains . . . for "the ultimate test of the authenticity of one's beliefs consists in this: that the believer have faith enough to suspend the forms of his beliefs on behalf of the integrity of his spiritual witness" (p. 154). Hopper sees existentialism generally as at bottom a continuation of the Protestant protest.

Notes, bibliography and index all help to make this a worthwhile book.

DONALD V. WADE

Knox College, University of Toronto

God's Way With Man. By ROGER HAZELTON. New York: Abingdon Press, 1956. 204 pages. \$3.00.

The subtitle of this work is *Variations on the Theme of Providence*. The author calls it a modest approach to a momentous theme (too often slighted, he says, by the very people who ought to give it attention—modern-day theologians). The book seeks an approach that "makes real contact with the folk who most need to be reached" (p. 6). But these are not clearly identified. The chapters were delivered as lectures primarily to seminarians and the clergy it seems. But the printed page is undoubtedly meant for a larger audience. "We must identify ourselves with (those who need to be reached)

in those very situations of lostness, dread, or emptiness . . ." wherein God's governing is sharply questioned.

Providence is a great mansion which may be entered through numerous and different doors. Thus it is that the author seeks to enter into the momentous theme through such subjects as concepts and relevant themes as destiny, fate, freedom, time, prayer, and others. There is a good deal of ingenious reasoning, but a strict logician would be disturbed by some weak, and even missing, links. But the author does not claim to have an airtight, logical argument. He makes use of suggestions and illustrative material which have a persuasiveness that operates with other than logical processes. This makes for a certain tenuousness in the argument (unavoidably we might admit), but also gives it a certain charm.

The author has embroidered his work with a "mercerized floss" of colorful names. This is the erudite flourish in an otherwise modest and laicized argument. It is hoped this will not discourage the general reader from getting acquainted with a work which is not as simple and manageable as some of the remarks on the dust wrapper might lead one to expect.

W. GORDON ROSS

Berea College

The Moment Before God. By MARTIN J. HEINECKEN. Philadelphia: Muhlenberg Press, 1956. xiii + 386 pages. \$5.95.

This is a stimulating theological study, written in a vigorous and earthy style that reveals the influence of Luther. Its purpose is to analyze what Kierkegaard means for contemporary theology.

Heinecken notes the irony of the fact that Kierkegaard, who wanted no followers, has today a host of followers. He who was the great opponent of all systems is hailed as the founder of a new system—existentialism. Kierkegaard insisted that the essence of

Christianity is not grasped more easily by the intellectual than by the ignorant man but today "only the bright boys in the class are dexterous enough to be existentialists" (p. 2). This irony comes, believes Heinecken, from the failure to take seriously what Kierkegaard was trying to do. His only purpose was to clarify what it means to be a Christian.

If we take Kierkegaard seriously, believes Heinecken, theology must undergo a revolution comparable to that of the Reformation. As Kierkegaard taught the "Either/Or" nature of Christianity itself, so we face in him an either/or. We may reject him completely but we cannot, without distorting him, take contributions from him for our systems by picking and choosing what we may like.

Kierkegaard proclaimed that Christianity can never be contained in any system of thought or of ethics. It cannot be proved by objective reason. Christianity consists in personal confrontation by God, in commitment to God in faith, and in the transformation of life. We must see life and the Christian as they are in existence, not through the rigid framework of any system. If this is taken seriously the whole procedure of theology must undergo drastic changes that the church has not yet been prepared to face.

To establish his point, Heinecken first analyzes the category of paradox in Kierkegaard and indicates how all charges of irrationalism miss the point. Paradox presupposes reason, without reason we could not see the paradox. In paradox we admit that reason has failed to penetrate the mystery of God. In light of this we can understand the concept of "truth as subjectivity." This leads to a study of "Christianity as suffering." Finally, we find new light on the nature of eschatology.

It would be impossible to read a book as provocative and stimulating as this without having some disagreements. I felt that despite the claim that Kierkegaard frees us from all systems, the author sometimes

tended to force life and reality into a system. For example, the chapter on the universality of despair seems to be less an analysis of human beings as they exist than a forcing of life into "Kierkegaardian" categories. Furthermore, confusion often arises from the failure to define with precision the nature of reason. Thus, when we are told that forgiveness is not rational, it seems a rather strange use of the term, "reason."

Regardless of how much we agree or disagree with this study, it remains one of the best interpretations of Kierkegaard. Furthermore, it is a book that speaks to the theologian but it can also be used with profit by the undergraduate.

WILLIAM HORDERN

Swarthmore College

The Holy Spirit in Christian Theology. By GEORGE S. HENDRY. Philadelphia: The Westminster Press, 1956. 128 pages. \$2.50.

No case needs to be made for a treatment of the doctrine of the Holy Spirit in contemporary theological discussion. George S. Hendry, Charles Hodge Professor of Systematic Theology at Princeton Theological Seminary, has made a significant contribution to this discussion with his most recent book.

However, Dr. Hendry's contribution is not the one which he intends to make. He intends in this book to "try to determine what must be the basic pattern of a doctrine of the Holy Spirit" (p. 14). No basic pattern seems to emerge in his discussion, but it is filled with such freshness of approach and clarity of statement that it is most rewarding despite this weakness, if such it can be called. While one may feel that little new is being said, the reader frequently comes to the end of a section impressed with the fact that the point under discussion is now seen in an entirely different light than before. This is particularly true in the chapter on "The Holy Spirit and the Church." While it is difficult

to say anything new about the Protestant and Roman Catholic conceptions of the Church, Hendry succeeds in placing the entire problem in a new light when he points to the differing conceptions of the Holy Spirit which are involved in the respective conceptions of the Church. Likewise he clarifies greatly the problems of authority and inspiration in his discussion of "The Holy Spirit and the Word."

The basic point of the first chapter on "The Holy Spirit and Christ" is that "the Spirit is literally Christocentric, inasmuch as it is always centered on Christ" (p. 29). The second chapter on "The Holy Spirit and God" contains a very interesting discussion of the *filioque* clause. Dr. Hendry concludes that the *filioque* clause is a "false solution to a real problem" (p. 25). The real problem is the function of the Holy Spirit in creation. He makes the problem clear by offering a trenchant criticism of Karl Barth's defense of the *filioque* doctrine wherein he shows that in Barth's anthropology the work of the Son and of the Spirit are identical. This leads Hendry to the conclusion that Barth's defense of the *filioque* clause destroys the possibility of giving the Holy Spirit an adequate place in the work of creation.

His last chapter is an effort to distinguish adequately between the work of the Spirit and the work of the Son so that what he calls the totalitarianism of Barth's emphasis upon the sovereignty of grace is avoided. The question at issue is the distinction between man's created spirit (which Hendry identifies on p. 115 with the principle of freedom) and the work of the Holy Spirit in man which is salvation itself. Hendry makes the distinction by insisting that man's created spirit always remains as the principle of freedom, even in the sinner. Certainly this is one point of view about man's nature as spirit. It has a striking similarity to the Roman Catholic distinction between *imago* and *similitudo*, except that the emphasis is upon freedom rather than reason. However, this

position as stated would not be completely persuasive to the Barthians who feel they have recovered the Reformation and biblical emphasis upon the total sinfulness of man. Barth would still reply "nein" to this just as certainly as he did to Brunner's "contact point." However, while it might not put the Barthians to flight so readily as Dr. Hendry seems to think, it is a persuasive and quite possible position. He makes it even more persuasive when he defends the sovereignty of grace by pointing out that once man has decided on freedom from God he cannot himself reverse this relation to make it freedom for God.

All in all, then, while Dr. Hendry does not always say something new and does not demolish Karl Barth, he does state effectively a doctrine of the Holy Spirit which is most suggestive, particularly in the last chapter. The greatest strength of the book is the ability of the author to write with clarity and pleasing style about issues which are all too frequently obscured by turgid discourse. This book can be read with profit and used effectively with good undergraduates to introduce them to one of the most important and difficult of all theological doctrines.

ROBERT V. SMITH

Colgate University

The New Man. By RONALD GREGOR SMITH.
New York: Harper and Brothers, 1956.
120 pages. \$2.50.

This little book is a tract for the times on a theme that is timeless—man, history, and God. It is "existentialist" only in its insistence that God must be encountered as being and not merely comprehended as abstract idea, and it is "humanist" in its intense concern with history as the meeting-ground between man and God.

In the first chapter—"Biblical Foundations"—the author tells us that Hebraic history was a continuous dialogue between Israel and God, and that therefore for Israel

the "structure of grace" was objective—that is, in the very life and tensions of community. In the second chapter, he shows how Hebraic this-worldliness melted away under the impact of medieval Christianity, how it was submerged in St. Augustine's "two cities" and especially in St. Thomas' metaphysical dualism (with eternity superseding time, heaven replacing earth, supernature supplanting nature). The Renaissance, and later the Reformation, represented an attempt to recover human history and to retrieve Hebraic this-worldliness, but both fell short of such fulfillment and offered only a foretaste of it.

In the third chapter, the result of this failure is examined and then described as a deadlock. Post-Reformation Christianity embraced subjectivism and individualism and left out community (thus losing its orientation in the "objective structure of grace"); it offered its devotion to a "false and separated Thou, not the eternal Thou of given transcendence." Humanism and liberalism, on the other hand, attached themselves to "a false and separated It, not the It which may become a Thou."

In the final chapters, we are introduced to the German thinker Rudolf Bultmann whose views run parallel to the author's interpretation of Christianity. Bultmann too professes an "existentialist eschatology" and conceives of the "Second Coming" as not supra-historical but as the eventuation of history itself.

The new man that the author is envisaging is one who has tasted of the living encounter with God "within the objective structure of grace," and who, like Moses, has seen the burning bush that is not consumed in its own fire.

This is a rich and challenging book. But its fundamental ideas need flesh and bone, require amplification. The metaphysical dimension of Christianity is passed by, and it is not easy to say whether the author's "theology" is subsumed under a naturalistic phi-

losophy or still retains some elements of traditional transcendentalism. One hopes that he will clarify such issues in a future work without relinquishing his vision of God as the God of history who speaks to us and whom we seek and serve in "the objective structure of grace."

ISRAEL KNOX

New York University

English Thought (1860-1900): The Theological Aspect. By L. E. ELLIOTT-BINNS. Greenwich, Connecticut: Seabury Press, 1956. vii + 388 pages. \$7.00.

Elliott-Binns' study provides a sequel to Storr's *Development of English Theology in the Nineteenth Century, 1800-1860*. In *Essays and Reviews*, a volume of theological essays published in 1860, Jowett had stated that the theologian "is subject to the conditions of his age rather than one of its moving powers." The same judgment, Elliott-Binns implies, can be made of theologians in the second half of the nineteenth century. In theology, as in everything else, Victorians tried to compromise; "much of their writing was in the nature of supplying mere palliatives intended to meet temporary needs" (p. 370). The result, making due allowance for the developments considered in the book, was "that the position at the close of the century did not differ very materially from that in 1860" (p. 388). A re-reading of Storr's concluding chapters confirms this judgment.

Yet changes had been made since 1860. And even at the close of the century, the author states, "a great deal more was being done than is commonly supposed" (p. 369). He cites, as examples, the writings of such men as Westcott, Hort, and the *Lux Mundi* group; the increased emphasis on the doctrine of the Incarnation which resulted from a renewed study of the Greek Fathers and which served to free the doctrine from both the crudities which still persisted in much

popular teaching and its merely individual application; the spread of the liberal movement in theology (whose defects as well as strengths he appraises with discrimination); and the concern by the Church with social and economic questions as seen in the pronouncements of the Lambeth Conference of 1897.

In surveying the effects upon religion and theology of the profound changes in life and thought which occurred between 1860 and 1900 the author displays encyclopedic knowledge. He re-creates for us all the great intellectual controversies of the era: the new discoveries in science, the philosophical speculation of the period, the new methods of historical study (which were, he believes, to prove more disturbing to theology than, as is popularly imagined, the findings in science), the continuation of biblical criticism, the beginnings of the comparative study of religions, the new ideas in literature, the developments in political and economic theory, and the impact of all of these on theology. The result is a book which will be welcomed by historians and theologians. To say that it compares favorably with Storr's earlier survey is to accord the book high praise. In this reviewer's opinion, it merits such ranking. Read together, the two works are a thorough and competent treatment of English theological thought in the nineteenth century.

Three criticisms: (1) It is surprising that, in dealing with the impact of natural science, the author makes no reference to the effect on the public mind of the law of thermodynamics relating to the dissipation of energy. It was this which was primarily responsible for the cosmic disillusionment reflected in late nineteenth century philosophies of despair; men (and even theologies) had given hostage to the idea of evolution as a principle of cosmic explanation guaranteeing the conservation of values, only to be told, by the science of the time, that the universe was running down. Thus it was that James could

describe pessimism as "a religious disease." (2) Although in his preface the author describes his work as being primarily descriptive rather than expository, it is often difficult to know where the one leaves off and the other begins. Elliott-Binns is himself too much a Victorian always to be free from presuppositions. (Note, especially, his appraisal of Christianity in relation to other religions on page 205.) (3) A caveat should be entered against some footnotes which must be considered gratuitous in view of the readers to whom the book may be expected to appeal (pp. 255, 273, 296, etc.). Occasionally, these border on pedantry, as for example, that on page 248, where we are told that Abailard is a "word of four syllables (and that) the common form Abelard, derived from the French, is therefore incorrect"! These, however, are minor criticisms of a first-rate and scholarly work.

CYRIL K. GLOYN

Occidental College

MARIOLOGY

The Virgin Mary. By GIOVANNI MIEGGE, translated by Waldo Smith. Philadelphia: Westminster Press, 1956. 196 pages. \$3.50.

This fascinating book by the professor of church history in the Waldensian seminary at Rome bears the subtitle, "The Roman Catholic Marian Doctrine," and it is essentially a Protestant critique of the *Mariologia* by Father G. M. Roschini which appeared in 1947-48, although the author considers many other writings as well. He deals with the problem primarily from the standpoint of the history of doctrine, beginning with Mary in the Gospel and proceeding through the rise of the idea of her perpetual virginity (we should welcome a reference to H. Koch's *Adhuc virgo*) to the controversies over the title "Mother of God." He then briefly considers "the queen of heaven" in her relation to other mother-goddesses of the Mediterranean world and to the gnostic figure of the

fallen Sophia (though Mary's resemblance to the latter does not seem very close). At this point he bluntly rejects a Catholic claim that in the worship of goddesses was an expectation or prefiguration of the worship of the Madonna (p. 78, n. 1). Next he examines the development of the dogmas of the Assumption (1950) and the Immaculate Conception (1854), and finally comes to the modern development of Mariology in relation to the themes of "the compassionate mother" and "the co-redemptrix." The latter theme has not yet become dogma, but in Miegge's opinion "the extremist theses are always sure to become the official theses sooner or later" (p. 167). He ends his book with a wistful appeal to Rome to return to evangelical simplicity, expressing the fear that "the real function of effectively focusing the faith and love and devotion of the masses will be exercised entirely by the Virgin Mary" (p. 191).

The translation is generally lucid and flowing, although "apocrypha" on p. 91 should be "apocryphon," and on p. 106 Jesuits belong to the Society, not the Company, of Jesus, and "Father" and "P." are the same thing.

The basic difficulty Miegge finds in Marian doctrine is its lack of scriptural and historical foundation. All we can know of Mary is contained in the canonical books of the New Testament (p. 52), and we cannot accept the Catholic notion of truths implicitly contained therein (p. 129). We cannot accept the Catholic theological method, for example in developing the doctrine of the Immaculate Conception. "God could preserve Mary from original sin. Now it was 'suitable' that He should do so. Therefore He did so" (p. 125). And finally, the adoration of Mary is idolatry, the worship of a creature instead of the Creator; it is the substitution of Mary for Jesus (pp. 183-91).

Many Catholics would surely agree that "Mary is not Jesus and Marian piety is not the Gospel" (p. 152). But the areas of dis-

agreement are obviously great. They include such questions as the authority of the church, the relation of faith to works, and the interpretation of scripture. Miegge says that Protestants often regard Mary as "a pure symbol of the Church"; this is an "allegory rich in spiritual meaning," while the Catholic interpretation is in the realm of "sacramental realism" (pp. 176-77). It is just at such a point that Catholics often regard Protestants as unrealistic. Yet we cannot deny, with Dr. Mackay in his foreword to this book, that Mary "is being given a religious status for which there is no Biblical authority and a redemptive role for which there is no spiritual necessity;" at any rate, so it seems to those who do not accept the authority of Rome.

ROBERT M. GRANT

University of Chicago

THE BIBLE

The Twentieth Century Bible Commentary, Revised Edition. Edited by G. HENTON DAVIES, ALAN RICHARDSON, and CHARLES L. WALLIS. New York: Harper & Brothers, 1955 xvi 571 pages. \$6.95.

This book was originally published in 1932 under the title of *The Teachers' Commentary*. It now appears in new and more attractive format, somewhat expanded and almost completely re-written. Several of the earlier contributors still remain, and some of the articles are but little changed. But by and large the book is new. As we should expect in a volume of this scope, there is considerable diversity both in critical and theological point of view and in the quality of the various contributions. The value of such a work is to be estimated by its purpose, which, we are informed, is "to meet the spiritual, devotional, and intellectual needs of a wide variety of persons." The contributors include the names of many well-known scholars: H. H. Rowley, H. Wheeler Robinson, D. Winton Thomas, T. H. Robin-

son, and Norman H. Snaith for the Old Testament; C. H. Dodd, Alan Richardson, and Ronald H. Preston for the New. The chief difficulty in a work of this sort is, of course, its necessary brevity. This is particularly true of the exegetical portions of the volume, but some of the articles, such as that on the theology of the Old Testament, seem altogether too brief to be of much value. Yet there are notable exceptions, where the authors succeed in saying a good deal in relatively few words. Among these mention should be made of G. Ernest Wright's treatment of Biblical archaeology, D. Winton Thomas' essay on the language of the Old Testament, and C. H. Dodd's discussion of the life and thought of Saint Paul.

The book opens with seven general articles on the Bible as a whole: "The Aim of Bible Reading" (Alan Richardson), "To Read with Understanding" (Charles L. Wallis), "Inspiration" (J. E. McFadyen), "Miracles" (Alan Richardson), "Palestine: the Land and the People" (Mary Entwistle), "Biblical Archaeology" (G. Ernest Wright), and a useful general bibliography. The reason why the Bible should be read, according to Richardson, is that it is a book about Christ, and its uniqueness depends upon the uniqueness of Christ. McFadyen's original essay in *The Teachers' Commentary* is reproduced as is Miss Entwistle's on Palestine. The Old Testament essays include, besides a bibliography, accounts of the history of Israel (H. H. Rowley), the literature of the Old Testament (G. Henton Davies), the religion of Israel (T. H. Robinson), theology of the Old Testament (H. Wheeler Robinson), and the language of the Old Testament (D. Winton Thomas). The commentaries of the Biblical books open with a discussion of the problems of introduction and then examine a number of isolated selected verses. The New Testament section contains eight introductory articles, including a good bibliography. The articles by C. E. Raven on "The Beginnings of Christian Doctrine" and

by J. A. Findlay on "The World to Which Jesus Came" are taken over from the earlier volume, and C. H. Dodd's essay is a revision of his earlier treatment. Some ten pages are devoted to the apocrypha. Sixteen excellent maps, taken from Wright and Filson's *Westminster Historical Atlas to the Bible*, are given at the end of the book. A fairly detailed chronological table, a revision of that in the earlier volume, and thirteen illustrations and diagrams complete the work.

The *Twentieth Century Bible Commentary* is a useful work both for the layman and for all those whose task it is to present the Bible in an intelligible and reliable fashion to church school and study groups.

JAMES MUILENBURG

Union Theological Seminary

The Old Story of Salvation. By SOPHIA LYON FAHS. Boston: Starr King Press, Distributed by the Beacon Press, 1955. xvi + 191 pages. \$3.00.

The Old Story of Salvation is Mrs. Fahs' well considered and clearly executed study of Christianity's approach to its Judeo-Christian scriptures, and through these to the nature of Truth. The book is divided into two major sections. The first deals with the "old" or traditional way of looking at the Bible. Following Augustine's pattern of organization from the fifth century, the author summarizes the "old story" in seven steps called the Seven Great Ages of Time. These are successively Creation and the Eden episodes, Noah and the Flood, Abraham to the stay in Egypt, the lifetime of Moses, the entrance into Canaan through the balance of the Old Testament, the career of Jesus including the ascension, and Christian history from Pentecost to the destruction and ultimate triumph forecast in the book of Revelation. Mrs. Fahs rightly insists that this is *not* necessarily "the story of the Bible." It is the way that the early church came to understand the Bible, a viewpoint still held by multitudes of

orthodox Christians. With remarkable clarity and objectivity this story is sketched in broad outline, comprising about sixty per cent of the volume.

The second portion of the book considers some questions which this "old story" raises. For example, Is this the story that the Bible tells? How much is legend or myth? What of the early chapters of Genesis and the implied contradiction of modern belief in the theory of evolution? How about biblical miracles? These are but a few of the questions posed. In fact, there are twelve major ones, each with several subsidiary, related inquiries. The serious student of the Bible will probably find this section the most valuable. Mrs. Fahs makes no attempt to impose answers on the reader. These are questions which *must* be answered. Her treatment forces the reader into the stimulating attempt for himself.

The final chapter is very brief, and this is the reviewer's major regret. The entire book is less than 200 pages. Hence, this chapter could have been expanded without producing a volume which would be too long or expensive. The subject, "What then shall we do with this Old Story of Salvation," deserves more extended treatment. Very briefly several possibilities are explored: (1) outright rejection; (2) uncritical acceptance (Mrs. Fahs calls it "the way of evangelistic affirmation"); (3) the social gospel and its idealism; (4) truth through myth, legend and history; (5) allgory; (6) the realistic way of learning about man's historical experiences; and finally (7) the search for new insights. Unfortunately each receives little more than a page, on the average. In defense of the author, however, it should be noted that providing detailed answers was not the objective. These are "questions which each individual must eventually face for himself." The book provides insights which will aid and provoke this process but never thwart it by proclaiming ready-made solutions. Hence, the unanswered question, "What is

Truth," receives valuable impetus from this study.

The book is heartily recommended to all serious-minded persons regardless of previous preparation in the field. Technical language has been avoided, and adults quite generally will find it helpful as they think seriously about their religious convictions.

MARVIN J. TAYLOR

The University of Pittsburgh

Everyday Life in Old Testament Times. By E. W. HEATON. Illustrated. New York: Charles Scribner's Sons, 1956. 240 pages. \$3.95.

To gain an interior understanding of any literature it is necessary to stand where the writer stands. The eventful and personal nature of Old Testament writings should make this easy, but the barriers of time and space distort and many informative details are lacking even in the narratives. Canon Heaton's intention is "to deepen the understanding and kindle the imagination" (of the) "panorama of Israelite life, as ordinary families knew it, from about 1250 to 586 B.C." This book is so lively and fascinating that after reading it one has the feeling in taking up the Old Testament, "I know what is going on. I've been there."

Pedersen's *Israel* is an extensive, sympathetic interpretation of the meaning of the acts, words, places and persons in Israel's life. Canon Heaton's *Everyday Life in Old Testament Times* compactly gives the details of the day by day situation in which Deborah, David, Elijah, Amos, and the Israelite Everyman lived and thought. These two works are complementary and thus this shorter book fulfills and exceeds the author's purpose to write not for the learned but for the "boys and girls in the upper forms of secondary and public schools, students in training colleges, freshmen at universities, teachers," and the general reader.

The Old Testament is not characteristically concerned about supplying much of the information we desire. Everyone at some time has been baffled by "urim and thummim," "the ephod," and the value of weights and measures. With an admirable index implementing quick reference, this book leads curiosity and inquiry to a more intelligent reading of the text. The role of the desert in Israel's daily life; the activities of a sacrificial feast; the battle techniques of Saul, David, and the defenders of Samaria and Jerusalem; the focal excitements at the well and the city gate, are just a few of the factual presentations heightening understanding of events and issues, and the characters in the Old Testament. The chapter headings are: "The Setting of Everyday Life," "Nomadic Life," "Town Life," "Home Life," "Country Life," "Industrial Life," "Military Life," "Civil Life," "Professional Life," "Religious Life." Though the book is restricted to objective details about everyday living, the scope of Israel's zest for life and appreciation of its significance are not far from expression, waiting to be cued on stage by the reader.

There are invigorating sentences and beautifully written, intriguing paragraphs. More than one hundred illustrations assist its power to give a sense of immediate participation. Most of these are captivating drawings by Marjorie Quennell; some are excellent reproductions and photographs. Not least of all, the author is explicitly cautious when he makes statements about areas in which reliable information is not available.

E. W. Heaton is a Canon of Salisbury Cathedral, and formerly Dean and Fellow of Gonville and Caius College, Cambridge University. That he is a member of the Central Religious Advisory Committee to the British Broadcasting Corporation is an indication of his communicative skills.

THEODOR MAUCH

Wellesley College

Psychiatry and the Bible. By CARROLL A. WISE. New York: Harper & Brothers, 1956. xi + 169 pages. \$3.00.

Dr. Wise's purpose is to illustrate his "conviction that the problem of religion and health can be interpreted through the medium of the Bible." Thus he addresses himself to two groups: the Christian who is a layman in the areas of psychiatry and psychology; the clinical specialist in illness and health who is a layman in religious (Christian) matters. Both will profit, for much experience and thought have gone into the writing of this book.

The author begins with stress on the whole person. Both religion and psychiatry would subscribe to this as an ideal. Both are in the process of discovering its fuller meaning yet each is deficient, taking a partial view of man. Religion is often prone to abet the exclusion from awareness of such human urges as hostility and sex while modern studies of man often exclude God.

The interpreting of modern psychological concepts in terms of the Bible demonstrates before the reader's eyes the value of stressing the whole. For example, in the second chapter, the topics of fear and anxiety and faith are discussed. The traditional psychological definitions are given: fear having an object and anxiety not. But when anxiety is put in the perspective of the Bible, it is seen to be basically a problem of relationships. The difference is crucial: whether anxiety is viewed as "the major evil" as some therapists do or as "a symptom of a faulty relationship." The former views man as a system of needs and drives, not as a whole in the context of his relationships. The perspective of the Bible adds depth of meaning.

The religious reader may be surprised at an occasional statement, such as, "The man of mature faith is able to accept either life or death because he has lost his fear of both" (p. 65). Such makes sense only when the devastating effect of severe negative feeling is observed in mental illness: it is hard to give

positive value to any noxious stimulus. Dr. Wise wrestles with this problem throughout the next chapter on Guilt and Forgiveness, reaching a solution in the fourth chapter on Love, Hate and Health. There is no simple answer for the growth level of the person (child and adult) must be taken into account but these are the broad outlines: love must be known before fear can be borne, anger at the socializer must be expressible if independence is to be gained yet in suffering (the Cross) the world is redeemed. This I felt to be the high point of the book.

In the last chapter, The Healing Fellowship is treated in terms of its distillate, the healthy person. Much clinical observation is presented and may be of particular use for the religious leader who is apt to think of the fellowship first and persons second. An appendix contains a brief summary of fields for service in the area of health and religion, notes and a bibliography for further reading.

JUDSON D. HOWARD

Boston University

The Messianic Idea in Israel from Its Beginning to the Completion of the Mishnah.

By JOSEPH KLAUSNER. Translated from the Third Hebrew Edition by W. F. STINESPRING. New York: The Macmillan Company, 1955. xv + 543 pages. \$7.50.

This volume, the third in a trilogy by the author "in the field of the relations between Judaism and Christianity at the time of the rise of the latter" (p. vii), is itself a trilogy. The three parts of which it consists originally appeared as separate works over a period of time ranging from 1902 to 1921: Part I, "The Messianic Idea in the Period of the Prophets" was composed during the years 1903-08, and was first published in 1909; Part II, "The Messianic Idea in the Books of the Apocrypha and Pseudepigrapha," was published in 1921; and Part III, "The Messianic Idea in the Period of the Tannaim," appeared in 1902 as the author's doc-

toral dissertation, and was published in 1903-04. To Part III is attached an appendix, "The Jewish and the Christian Messiah," which itself is the product of some forty years of research on the subject. As a whole the material, particularly that in Part III, has been brought up to the date at which the third edition appeared, 1949, and, in instances, up to 1952 through the use of footnotes.

The author traces the origin of the Idea back to Moses and the Exodus, while asserting that it was not expressed in its fullness earlier than the time of the monarchy, and did not reach its highest development until the time of Amos and Hosea. During the course of its development it was ever the product of and dependent upon the Jewish history of a particular period, and upon a given exponent such as an individual prophet, and, in the case of the extra-canonical books, dependent also upon the Scriptures. Moreover, during the long evolution of the Idea "two different conceptions were inseparably woven together: *politico-national salvation* and *religio-spiritual redemption*," the latter always being related to this rather than to some other world.

With respect to the Messiah, David was the true prototype, but the word "Messiah" as the designation of the expected redeemer did not gain current usage until the second century B. C. E. (pp. 7f., 19, 458).

The value of the volume, which is great as a compendium and for its insights and bibliography, suffers several impairments. The first of these lies in the composite nature of the work, all parts of which have not been brought equally up to date (p. 140) nor do they reflect changes in the author's ideas over the years. Others lie in the author's attempts to preserve the unity of Hosea (p. 45), Isaiah 1-39 (p. 55), Ezekiel (pp. 122f.); and to attribute Isaiah 40-66 to one prophet (pp. 145ff., 156, 171).

Students of the subject owe a big debt of gratitude to the author, and to the translator

for work well done. Only one typographical error was noted, in the placement of a footnote on page 14.

CHARLES B. COPHER

Gammon Theological Seminary

Elie le Prophète (Les Etudes Carmélitaines).

Vol. I. Bruges, Desclée De Brouwer & Cie, 1956. 271 pages. 200 Fr. Belg.—Vol. II, *ibid.*, 1956. 317 pages. 200 Fr. Belg.

The Carmelites call Elijah their "father." Whether by nature, or according to the ways of the spirit, that is the question. Traditionalists among them claim the hereditary succession of the Christian hermits who dwelt in the caverns of Mount Carmel, and of the "sons of the prophets" who followed Elijah and Elisha. A bold affirmation such as this is of course one which history cannot possibly substantiate, and consequently the authors of these two volumes of essays, Carmelites and friends of the Carmel, were led to take a less romantic, but, it is hoped, more tenable position with regard to their spiritual ancestry.

The key is found in the opening essay of Volume II, where Father Bruno de Jésus Marie frankly acknowledges the artificiality of the pseudo-historical constructions of the traditionalists, and shifts the problem of the filiation of the Order from the area of history to that of psychological truth. In the words of Professor Carl Gustav Jung, who was consulted, Elijah may be regarded as a "living archetype," whose concrete appeal made itself felt at sundry times to diverse religious groups, whose adherents found in the Elijah-myth an answer to unfulfilled spiritual needs. Says Jung: "I feel that the legend of Elijah and the unique atmosphere of Mount Carmel have exercised an influence which the founder of the Order could not possibly elude, no more than the Druses, the Romans, the Jews, the Canaanites or the Phoenicians." The evocative power of the sacred mountain is thus associated to the "archetypal" quality

of the prophet. Barrès would have called Mount Carmel a "*Colline inspirée*," that is, one of those spots on earth upon which the spirit breathes. This is why the first essay of Volume I can be described as a pilgrimage to the holy places where the memory of Elijah is kept alive, under the guidance of Father Paul Marie de la Croix, an ideal leader, concerned less with historical or topographical accuracy than with spiritual edification. All the same, one may regret that he did not quote the excellent monograph of Clemens Kopp, *Elias und Christentum auf dem Karmel*, Paderborn, 1929. The main sections of the Bible relative to Elijah are given according to the so-called *Bible de Jérusalem*, commented verse by verse, and followed by exegetical essays by Jean Steinmann and Father Boismard O.P. Their exegesis is strict and generally unimaginative, as modern scientific exegesis seems bound to be. The same objectivity marks the following essays, in which patristic traditions of East and West are analyzed and discussed, and in the short iconography of Elijah by Louis Réau, a member of the *Institut de France*, who admits that he was not able to use the *Archives iconographiques* of Brussels, and who obviously did not consult the *Princeton Index of Christian Art*.

The living reality of Elijah's spirit, his virtue as an "archetype," are the common theme of the essays offered in Volume II, which I felt free to introduce at the beginning of this review, partly because the application of modern psychology to the legend of Elijah is decidedly something new, and partly because it helps one to make up his mind in reading the prolegomena in Volume I. While spotting the legacy of Elijah in the spirituality of the Carmel, the essayists of Volume II seem at times to have overdone their demonstration. I wish they had been more reserved in tracing the specific elements of Elijah's spirit in, say, the mysticism of John of the

Cross, or the theology of Teresa. The thesis as a whole, however, seems valid.

The last four essays are respectively devoted to late Jewish and Islamic traditions relative to Elijah, as well as to modern esoteric cults whose followers claim to be the disciples of the prophet.

The interest of this work on Elijah lies not in that it may help modern readers in rediscovering what the Old Testament may mean for our times, but in that a new dimension opens up in Biblical studies. The historicism of the Wellhausen school is left behind, and so is, in a sense, the method of *Motivforschung*. The essays on Elijah explore the depths of religious psychology, and may well be the prelude to a study of the Bible which I would like to call "existential," if this adjective were not unavoidably associated with the bibulous-garrulous customers of the *Café de Flore*.

GEORGES A. BARROIS

Princeton Theological Seminary

The Jews from Cyrus to Herod. By NORMAN H. SNAITH. New York and Nashville: Abingdon Press, 1956. 208 pages. \$2.50.

This is an American printing of a book published in England in 1949. The author is the energetic, friendly Old Testament scholar who is now principal of Wesley College, Headingley, Leeds; some of the readers of this review will remember his visit to the United States and Canada a few years ago. He describes his purpose in the *Introduction*: a streamlined textbook, for schools, colleges, and universities, which will cover the five very important centuries from Cyrus to the death of Herod the Great. (How we wish we knew more about the middle section of this period!) The first 55 pages consist of a very readable account of the history; it makes the tangled story of the Seleucids, for example, as clear as anyone could. The next 141 pages (two and a half times the length of

part 1) describe, under a topical arrangement, many important doctrines, such as eschatology, Messianism, life after death, angelology and demonology, and the Logos. These are traced, with good documentation, through the later books of the Old Testament and then those of the intertestamental period. King lists, an index, an annotated map and a time chart on the end papers complete the book.

The style is easy and graphic: ". . . Alexander's empire broke up into many pieces at his death, yet every piece was Greek" (p. 23); "Herod Agrippa I had grown up to be an expert in enjoying himself" (p. 59); "Alexander Jannaeus . . . was pelted with citrons" (p. 181). The developing of the account of the separatist movement in Judaism is sympathetic yet incisive. One is also reminded that here in a concise handbook is information usually occupying two or so volumes (IV and V of the *Clarendon Bible*, e.g.; Enslin's *Christian Beginnings* has the history but not a comparable development of religious thought; Oesterley and Robinson's *History of Israel*, vol. 2, has the history in eight times the compass and detail; and Charles' *Religious Development between the Old and New Testament* is excellent on the religious thought of the last part of the period). Its chief value will be for the class or the student who needs *multum in parvo*, perhaps for review, or for a brief survey course, or for preparation for New Testament study.

Several constructive suggestions: had the book been written later than 1949 there would surely have been mention of the Dead Sea Scrolls. Oesterley and Robinson's *Hebrew Religion* is now dated in its approach. The hybrid word "Jehovah" should no longer be used (p. 106). There are evidently small proofreading slips on p. 18, l. 11; p. 150, l. 14; p. 191, l. 15; and p. 198, l. 19.

This small book will add another useful work to Dr. Snaith's considerable list and to his contributions to the *Interpreter's Bible*,

which are all characterized by middle-of-the-road theories and careful workmanship.

JOHN H. SCAMMON

Andover Newton Theological School

Toward Understanding Jesus. By ELWIN E. TILDEN, JR. Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1956. ix + 289 pages. \$4.95.

The pressing need for an adequate elementary introduction to the life and teachings of Jesus has found response in recent books by A. M. Hunter, C. M. Laymon, D. M. Beck, V. Taylor and now Professor Tilden.

Several considerations have called for new treatment of the ministry and message. First, scholarship has been tardy in assimilating the fruits of critical studies and passing on the predigested meat to student and layman. Secondly, the traditional pattern has been either to attempt a biography of Jesus, or to elaborate his teachings systematically. The former is now impossible. With regard to the latter, the recognition that the life and teachings are two sides of the same coin, if they can be separated at all, has called for new organization of the materials. Thirdly, the severe and often negative judgments of critical scholarship have been tempered by a new interest in the positive side of research, and, to some extent, replaced by more moderate evaluations. Thirdly, the increasing acknowledgment of the part perspective plays in interpreting the life and teachings has meant that the so-called "objective" lives, while not to be scorned, are out of fashion; the current need must be met by a wider concern, that of historical honesty buttressed by theological relevance.

Professor Tilden undertakes to write his introduction in the light of these criteria. He includes both a study of the biographical data (Chaps. VIII-XIV) and the teachings (XV-XXIII). In addition, he provides some background material together with a sketch of some of the problems the modern reader

must face in forming his estimate of Jesus (I-VII and XXIV-XXV).

The author describes his work as an introduction for those who wish to see Jesus as he saw himself and to form their own viewpoint (p. vi.). The author states that Hunter's *The Work and Words of Jesus* is a little more advanced" (p. 277).

The methodology employed by the author is sound in every regard. The combination of theological and historical analysis rounded off with relevant contemporary questions is basic. It would seem, however, that some principle of organization is preferable by which the biographical materials and the teachings are not partitioned off. Including separate sections on each is only slightly better than using two volumes, and does not quite satisfy the need of showing how the teachings and life are related.

That the author is familiar with current New Testament scholarship is unquestionable. In one or two instances he does not really come to grips with the problem confronting the reader, such as in his discussion of the virgin birth, and, in the section on miracles, his analysis is not entirely satisfactory. Section I (Steps Preliminary to Understanding Jesus) is the strongest part of the work; Section IV (Who Is He?) is disappointing.

While I doubt that it will find wide usage as a textbook for college use, it has much promise for the general reader who wants an elementary summary of modern scholarship as an aid to his reading of the Gospels.

ROBERT W. FUNK

Harvard University

A Jewish Understanding of the New Testament. By SAMUEL SANDMEL. Cincinnati: Hebrew Union College Press, 1956. xx + 321 pages. \$5.00.

This book was "written for the average intelligent and educated American Jew" (p. xv). In general it follows the suppositions

and conclusions of liberal Christian scholarship. The chief point on which he sides with minority opinion is in his view of Pauline Christianity, which to him, following the influence of Goodenough, "was born and nurtured in so completely Hellenized an atmosphere that it was a completely Grecian phenomenon" (p. 104). On some other issues the position taken is by no means that which prevails among liberal scholars. Few of such scholars would agree that Luke was "composed out of Mark and Matthew" (p. 170); they would not say that Philemon collected Paul's letters (p. 79; this may be a slip for the view of Goodspeed, John Knox, and others that Onesimus collected these letters); and I doubt they would agree that Paul's prison letters were written from Ephesus (p. 79).

Wallace Eugene Rollins

Dean Emeritus, Episcopal Theological Seminary, Virginia

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The dates assigned to the New Testament writings are on the whole later than the average views of scholars. For example, Luke is dated nearer 150 A.D. than 100 A.D. (p. 191). Coupled with this tendency is an inclination to minimize the value of the Gospels and Acts as historical sources; "The Gospels do not in reality tell us about Jesus; they tell us about the faith, the problems, and the interests of the church which created them" (p. 195); and Sandmel tends to agree with those who do "not see in Acts any weighty, reliable information about Paul" (p. 264). "The historical circumstances which led to the crucifixion of Jesus . . . are beyond recovery" (p. 205), and in Acts "the 'we-passages' are not the eyewitness report which they pretend to be; they are a literary device" (p. 259). Thus the literary solutions are more extreme and the historical conclusions are more skeptical than the consensus of Protestant scholarship would support.

The author presents an honest picture of what he thinks the New Testament means. His spirit is that of a friendly and sympathetic Jew who wants to be fair to a faith he cannot share. He sees the differences between the New Testament writers, but he is also impressed by their underlying unity; "the unity of the New Testament, overarching its different components, is like that of a large and loyal family . . . however individualistic this son or that daughter may be, he or she exhibits discernibly the marks of the family background" (p. 301). He is keenly aware that Christians by trinitarianism intend to conserve monotheism, and that "the nature of monotheism has been the latent but truly basic issue between Christianity and Judaism" (p. 279). He rightly sees that "predisposition, then, governs every approach to the New Testament" (p. 7).

In an interesting closing chapter, on "The Genius of the New Testament Faith," the author seems to me to undervalue the Reformation view of the Church and the Canon,

and to hold that the New Testament has its natural home in the Catholic Church.

FLOYD V. FILSON

McCormick Theological Seminary

Jesus of Palestine: The Local Background to the Gospel Documents. By ERIC F. F. BISHOP. London: Lutterworth Press, 1955. Published in the U. S. A. by Essential Books, Inc., Fair Lawn, New Jersey. 328 pages. \$7.00.

In his article on the growth of the gospels in *The Interpreter's Bible*, Alfred M. Perry remarks that while the early church was centered in the crowded cities, Jerusalem, Corinth, and Rome, the gospel tradition breathes the free air of the Galilean hills and reflects the simple life of the little Palestinian villages, so that the very atmosphere of the records seems to authenticate the genuineness of the material.

The present book amounts to an extended documentation of the foregoing observation. The author, Lecturer in Arabic at the University of Glasgow, was for twenty-five years a missionary in Palestine where he was Principal of the Newman School of Missions in Jerusalem. His interest in the subject goes back to the time when he was a student of B. H. Streeter and, relative to a disputed verse in the Little Apocalypse, Professor Streeter asked, "What does local colour say?" As a student of Streeter's, Bishop is well familiar with the Four Document Hypothesis, and he organizes his book upon the Huck-Lietzmann *Synopsis* which is the basis of the *Gospel Parallels* of the Revised Standard Version. Going through the life of Jesus on the basis of this outline, and continuing with the Fourth Gospel too, he adduces the materials of daily life in Palestine which illustrate the narrative and sayings. His reading of relevant books is admittedly "rather desultory" and it is noticeable that the chief archeological publications are not cited; but for personal observations he had

great opportunities and the materials he makes available are very valuable. Out of one hundred or more paragraphs of Markan material, he feels that at least two-thirds strike notes that in one way or another reveal the land in which Jesus lived. The comment on the stilling of the storm is typical: "There is too much of Palestine in the story of the lake for it to be written off as legend, still less as invention." Yet not even Palestinian background solves all the problems in the tradition. About the fig tree: "The problem is not in sight of its solution." Not a little material in this book deserves to be worked into commentaries—and sermons too!

JACK FINEGAN

Pacific School of Religion

The Faith of Jesus: A Study for Inquiring Christians. By IRA JAY MARTIN, 3rd. New York: Exposition Press, 1956. 210 pages. \$3.00.

This book by the former treasurer of our Association is well worth reading. Here is a carefully organized, inductively-presented attempt to reach back into the self-consciousness of the historical Jesus. By the limitations of human nature and history itself the attempt can never be wholly satisfactory. Any such work invariably reflects the individual who writes as well as his culture and perspective. Yet however fallible the achievement, the attempt should and must be made.

Faith is defined as a set of beliefs and an attitude of trust and assurance. In respect to Jesus, it is "the fundamental truths, principles, and attitudes by which Jesus lived and died." Jesus' faith grew out of his background of "normative" (one wonders at the use of this word) and Hellenistic Judaism, as well as his home. The author places more trust in the letter of the narratives here and elsewhere than this reviewer would, but he effectively makes his point. Much of what Jesus became was due to the home which

nurtured him, an important and often overlooked factor.

The content of Jesus' faith is then analyzed from six perspectives. First, the author examines nine crises in Jesus' life and finds revealed in them a developing faith and awareness of mission. In effect, this section is a good introduction to the biography of Jesus. Jesus' faith is next seen revealed in his relationships with people, relationships of love, or trust and respect for all persons. Again Jesus' faith is found in what he expected of his disciples. They were to take up "my yoke" which was easy, yet demanded cost, even a cross, and urgency. The disciples were to be saved by God's action and care; therefore, be not anxious.

Jesus' faith shows itself in his teaching. Here the author goes through the sources (Q, L, M, Mark) presenting a more detailed exposition of the faith. Essentially this can be reduced to the two great commandments, but this is to oversimplify. This is the author's longest chapter and constitutes a clear and accurate introduction to Jesus' teaching. Finally is the problem of the dynamics of Jesus' faith. What are the motives of Jesus which enabled him to embody the life of God? Here the author deduces ten principles centering about the action of God, the image of God in man, and man's response in faith and love.

To this reviewer the book is strongest in its schematic organization. He found it stimulating to make this "cross-section" approach even though it made for some reduplication and a slight danger of becoming lost in details. Further, the scholarship is reliable and simply expressed, making this a good book to introduce the student to the historical Jesus. On more than a few points the author is suggestive and creative. The reviewer is not convinced that this is *the* faith of Jesus, but he feels the author has helped to make more intelligible and meaningful the kind of faith Jesus must have had.

LIONEL A. WHISTON, JR.

Eden Theological Seminary

Galilean Christianity. By L. E. ELLIOTT-BINNS. Chicago: Alec R. Allenson, Inc., 1956. 80 pages. \$1.50. (Studies in Biblical Theology No. 16).

This short but significant book, the latest member of a valuable series, grew out of the author's work on a "large-scale commentary on the Epistle of St. James" which is still in the formative stage. It reflects the growing interest in Jewish Christianity.

The thesis of this book, tentatively put forward, is that it is possible to identify in Mark, Q, some material only in Matthew, and especially in James a type of Jewish Christianity that is distinctively different from that found in Jerusalem, as well as from the Gentile Christianity of Paul, and which had its origin in Galilee.

There seems to be abundant evidence that there was some ill feeling between the liberty-loving Jews of Galilee and their compatriots in Judaea who were the guardians of tradition. Elliott-Binns expresses it thus on page 25, note 2, "The Jews hated the Samaritans; the Galileans they merely despised."

With regard to the Epistle of James the author prefers an early date for it, and quotes with apparent approval (p. 46) a statement by G. Kittel that it is the earliest of all Christian documents. He does not, however, mention the possibility that its emphasis on "works" may be due to a reaction against Paul's doctrine of salvation by faith. The epistle, he believes, was written in Galilee, and he holds that its first readers were Galilean Christians.

Unlike most of those who regard James as a product of the earliest period of Christianity, he believes that James, the Lord's brother, was not the author, citing as telling evidence the well-known fact that the ascription to James is a late phenomenon.

The characteristics of this Galilean type of Christianity are listed on page 49 as: 1) an interest in the teaching of Jesus rather than in teaching about him; 2) an unelaborated

Christology; 3) the absence of a doctrine of redemption, and 4) a close approximation to Judaism and the Old Testament.

In his closing chapters, Elliott-Binns expresses the opinion that the refuge at Pella after A.D. 66 included Jewish Christians from Galilee as well as from Judaea, and that the two groups composed their differences in that place. From certain references in Eusebius and rabbinical sources he thinks it probable that some Galilean Christians returned to their homes after peace was restored, and founded churches which lasted until the Arab invasion.

This book forms a good prolegomenon to the commentary on James, which will be awaited with interest.

F. W. GINGRICH

Albright College

Studies in the Acts of the Apostles. By MARTIN DIBELIUS. New York: Charles Scribner's Sons, 1956. ix + 228 pp. \$4.50.

The eleven chapters of this work were not written by their distinguished author to constitute a book. Nine of them were published as independent researches in various German, Swedish and American journals. The last two had never been published. They were preliminary studies for new volumes on which Dibelius was working at the time of his death. The studies are bound together, nevertheless, by their common interest in the Acts. Heinrich Greeven has rendered a real service to scholarship by bringing them together as a book. Most of the chapters were translated by Mary Ling. Chapter four, "The Text of Acts," was translated by Paul Schubert for *The Journal of Religion*. In America as well as in Europe, especially Germany, where he was professor at Heidelberg, Martin Dibelius is recognized as one of the best New Testament scholars of his generation. He was one of the most original of the German scholars who established the school of *Formgeschichte*.

While *Formgeschichte* is not the only inter-

est of the present essays, it is nevertheless their chief motivation. Style criticism is the basis of his approach to the problems of Acts throughout. The conclusions of Dibelius may be summarized as follows:

1. The author of Acts had before him a document which Dibelius calls an *itinerary* of Paul's journeys. The author revises this itinerary by inserting various materials into it, and by introducing the first personal pronoun in numerous places, to show that he was present with Paul.

2. For the early part of Acts, the author had no similar document. But he did have certain well defined episodes of early tradition which he has incorporated. Some of these Dibelius is able to characterize according to the vocabulary of form criticism, as *paradigms*, *novellen*, *legends*, etc. These Luke has attached together as well as he could, but they lack the movement and orderly development characteristic of the itinerary.

3. Luke's main contribution to the materials which lay before him are the various speeches in the Acts, all of which are his own compositions. They are historical only in the sense that they are what Luke thought a Christian should have said under the circumstances.

Dibelius confidently accepts the Lucan authorship of Acts. By allusions to Greek poets and reflections of current philosophical ideas, Luke shows a real affinity with Greek culture of his world, which often clashes with the biblical ideas of the early church. The historical reliability of Acts varies according to the part with which one is concerned. Credibility must always be determined in the light of Luke's interest and the literary nature of the materials he is using. Where there is a conflict between Acts and the letters of Paul, Paul is usually to be preferred. While Luke writes with an interest in history and

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tells with fidelity of the spread of Christianity from Jerusalem to Rome, he is nevertheless not primarily an historian but a preacher.

To those who are interested in the critical, technical aspects of the Book of Acts, these studies by Martin Dibelius will be indispensable for a long time to come.

S. VERNON McCASLAND

University of Virginia

CHURCH HISTORY

The Early Church: Studies in Early Christian History and Theology. By OSCAR CULLMANN. Edited by A. J. B. Higgins. Philadelphia: Westminster Press, 1956. xii + 217 pages. \$4.50.

This book consists of ten chapters embodying some of Professor Cullmann's more important articles and monographs published previously in learned journals and "annuals." These chapters in order deal with "The Necessity and Function of Higher Criticism," "The Origin of Christmas," "The Plurality of the Gospels as a Theological Problem in Antiquity," "The Tradition," "The Kingship of Christ and the Church in the New Testament," "The Return of Christ," "The Proleptic Deliverance of the Body According to the New Testament," "O Opiso Mou Erxomenos," "Samaria and the Origins of the Christian Mission," and "Early Christianity and Civilization." Although the range of topics is wide, the editor of this volume has so arranged them that they exhibit a certain logical sequence. Thus, problems generally subsumed under "Introduction" are dealt with in the earlier chapters; the chapter on "Tradition"—the most extensive in the book—forms a natural bridge to subjects of an exegetical nature; and these in turn are followed by "practical" topics relating to the ecumenical and cultural aspects of the Christian Faith.

Professor Cullmann needs no introduction to the readers of this journal. His originality

is patent in everything he writes, so much so that it may be said in truth that few students of the New Testament living today are as stimulating to their colleagues as he. As this is the first time, however, that the chapters herewith have appeared in an English dress they will mostly be new to the readers of this journal.

My own thinking so closely parallels that of Professor Cullmann, and I have learned so much from him in the past, that this reviewer finds it hard to take him to task at any point! It is, therefore, in a short review such as this hardly worth while to single out small details with which one differs. I should prefer rather to suggest points of agreement with him to which the reader might profitably be directed: as for instance, his notable disagreement with Bultmann on the subject of the nature of "history" and of "redemptive history" (pp. 8 and 11, notes 4 and 8), his unusually clear statement on the relation of pagan ideas to the subject of the origin and date of the Christmas festival (ch. ii), his criticism of those who find I Cor. 7 at variance with Eph. 5 :28ff (p. 173), his careful dealing with the difficult subject of the mutual relations between John the Baptist and Jesus (ch. viii), his stimulating theory of the relation between the Hellenists and the evangelization of Samaria (ch. ix). These among others. Incidentally, the reader should note that he has carried the last-named topic a long step forward in a later article published in JBL for December, 1955, wherein he relates the problem to the discovery of the Dead Sea Scrolls in an instructive manner.

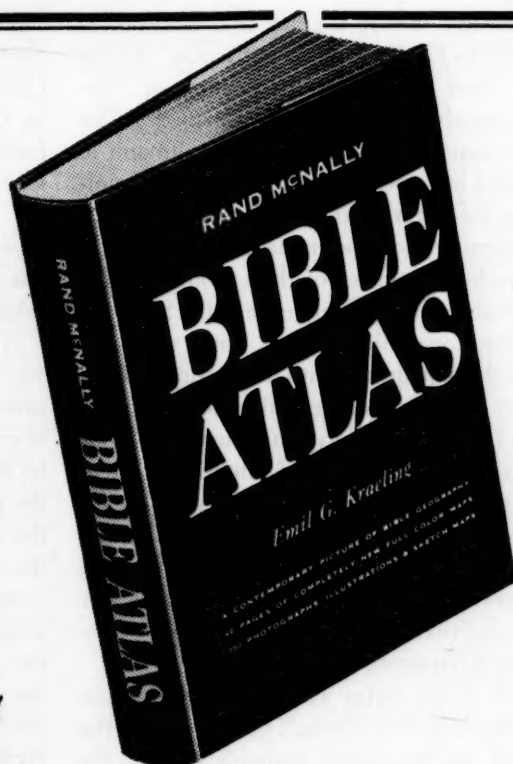
JOHN WICK BOWMAN

San Francisco Theological Seminary

Christology and Myth in the New Testament: An Inquiry into the Character, Extent and Interpretation of the Mythological Element in New Testament Christology. By GERAINT VAUGHAN JONES. New York: Harper & Brothers, 1956. 289 pages. \$4.50.

The special interest of this contribution to the current discussion of the New Testament

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"mythology" lies in the fact that attention is directed to Christology in particular. At the same time the whole procedure of "demythologizing" is further clarified. The author appreciates the work of Bultmann in this field but opens new doors by (1) minimizing the latter's existentialist solution, (2) by assigning more permanent significance to the symbolic vehicles of the canon, and (3) by reposing greater confidence in the Synoptic tradition concerning Jesus. Jones writes as one well acquainted with the claims of the modern mind and concerned to correct traditional formulas of piety which may do honor to Christ at the expense of intellectual integrity as well as of communicability. This involves him often in effective discrimination between the substance of the myth or its permanent normative value and particular time-conditioned features which can be misleading if hardened into doctrine.

Such issues arise notably in connection with the themes of Christ's pre-existence, the creation of the world through Christ, the Incarnation or the "coming down" of the Word or the Son of God, his victory over the evil powers, etc. The author finds an earlier and more reliable starting point in the representations of Jesus in the baptism scene of Mark and in the sermons in Acts as anointed to his supreme role and status or as so recognized in the Resurrection. His concern is not to deny the mediatorial significance of Christ nor the effective operation of the life of God in mankind through him. On this base it is then possible to identify the permanent truth in the more elaborate pictures of the descent of the Redeemer; the birth narratives, or the defeat of the demonic powers.

The central section of the book deals with Christ as *kurios* and his relation to creation and to evil. An attempt is made to translate the significance of the richer mythological statements into modern thought. The continuity and discontinuity of Christ with the life of Israel or with the whole world process is brought into relation with "emergent" con-

ceptions. Jones is particularly emphatic in questioning the actual victory over evil by Christ even in the form in which this appears in Cullmann's schema and in Barth. The familiar "D-Day" analogy, he believes, is misleading. "It is clear that it is the 'mythological' language of the New Testament which represents Jesus as Lord of the demons which has led to so much false thinking about the relation of the Cross to the dominion of evil."

At the same time Jones finds Bultmann's way of dealing with the actuality of evil unsatisfactory. "To demythologize the picture of evil 'existentially', if this is what is meant by it, weakens the force of the evil, or dilutes the presentation of it, without getting rid of the evil." Jones is right here in insisting on the massive and continuing character of evil even for the believer. The Scandinavian theologians and to some degree Cullmann have recognized this in their clear understanding of the continuing struggle of the Church with the "powers." If the cosmic "powers" of the New Testament are understood as quasi-cultural tyrants rather than purely "spiritual" beings, as they should be, the concrete sense of evil can be recognized, and the real degree to which the Cross effectively challenged them.

The concluding section on the myth as *logos* is valuable for its discussion of modern approaches, psychological and aesthetic, to the problem of myth and symbol. The peculiarity of the Bible's use of such material is well stated—as well as the different ways that Protestantism and Catholicism have gone in this area. The book can be confidently recommended both to the biblical student and to the theologian.

AMOS N. WILDER

Harvard Divinity School

Christian Eschatology and Social Thought.

By RAY C. PETRY. New York and Nashville: Abingdon Press, 1956. 300 pages + bibliography and index. \$5.00.

By means of historical analysis, Dr. Petry

spells out the relation of eschatology to social responsibility and thought from the New Testament era to A.D. 1500. He is convinced that a vivid sense of last things has not proved a deterrent, but rather a stimulus to social concern in the main stream of Christianity. Unfortunately, his thorough canvassing of the evidence to support this view at times becomes tedious and in some respects unconvincing.

On several issues grounds for dispute are offered. Tertullian's position is virtually omitted, though his attitude toward society would appear to call for analysis. Clement of Rome (p. 90 ff) is pictured as employing the idea of the heavenly kingdom to bring about peace and unity in the squabbling Corinthian church. As much evidence can be adduced to show that he used the notions of the order of nature and the army to secure his ends. We are informed that Jesus founded the church "in its most distinctive aspects" (p. 153), but within a few sentences doubt is cast on this hypothesis by the admission that we do not know how much time elapsed before the church itself began habitually to describe itself as having been founded by Jesus. (pp. 153-154) Can we have it both ways? The term "social consequences" turns slippery when it is stated "a kingdom character of communal life and mutuality . . . cannot escape immediate social consequences." (p. 68) But was there any social consequence aimed at by the earliest Christians, in the period of which Dr. Petry is writing? Eschatology and the kingdom ideal did not flower in immediate social consequences if we have in mind the world outside the Christian community itself. There is not a little evidence to suggest that Christians in the first two centuries were not concerned to transform the world, and that they were remiss in some of their social duties (p. 94). As to the general form of the book and its style, we may rightfully object to the repetition of themes once treated and then set forth buttressed by reference to another group of figures (p. 312). There is a tendency for the book to double

back on its trail. And must one have, even in serious books, such barbarisms as "unfetteredness" (p. 66) and "communality" (p. 109)?

Chapters of superior worth are those which lay out the problem, describe Jesus' position and those of the lesser known medieval thinkers. In fact, much of the material dealt with in the medieval period breaks unfamiliar but fertile ground, so far as the reviewer is concerned.

The book is packed with information on a most vexing problem. Historians, theologians, and especially those working in the field of Christian Ethics will welcome it for its thoroughness and scope. Prodigious labor has been expended on the research by one who has unquestionable feeling for subtle issues. Although it may be argued that a more critical attitude toward sources would have been in order, the literary result is impressive. If Dr. Petry has not written a definitive work, he has at least put us in debt for a standard one.

CLYDE A. HOLBROOK

Oberlin College

Kingdom and Church. By T. F. TORRANCE. Edinburgh: Oliver and Boyd, 1956. 168 pages. 16s.

The Professor of Christian Dogmatics of the University of Edinburgh has written this book, the subtitle of which indicates the general area of its concern, *A Study in the Theology of the Reformation*. A six-page introductory chapter specifies the direction and orientation of the argument. Its most significant cue is taken from Professor John Baillie's presentation in his *Natural Science and the Spiritual Life* (Scribners, 1952). Readers of Professor Baillie's book will recall his mention of essays by M. Foster in *Mind* (1934 and 1936). Professor Torrance combines this lead with something of a disavowal of Jacob Taubes' classifying the "transition in eschatological thought from the medieval to

the modern world in terms of the Copernican revolution" (p. 1. The reference is to Taubes' *Abendländische Eschatologie*). Torrance's contention that it was not so much a revolution in astronomy (and therefore Copernican) as it was a revolution in theology! In other words, the Reformation revolution was more significant and far-reaching than it has been the custom to suppose. In the present work, the author limits his discussion to three themes, represented by three Reformation figures, Luther, Butzer, and Calvin.

Let us see what the essential point is. In its thought about the world of Nature, the Medieval Church had been dominated by Greek concepts of Nature (as changeless and even eternal, as informed by final cause, as essentially equivalent to God). In line with that, the Church had become dispenser of divine judgment instead of standing under judgment along with the rest of the world. The *Eschaton* had become "domesticated and housed within the Church" (p. 2). This meant that the eschatological end had thus been removed to a realm beyond history. This also meant a loss of a sense of the historical relevance of eschatology (cf. p. 3).

Thus, the author argues, the Reformation not only restored the idea of Nature as a creation of God (and not something divine in itself), but also returned to a "realist, historical perspective of Biblical eschatology" (p. 3). The first result opened the door for the development of modern science, and the second made for a thorough reconsideration of eschatology. The author argues that there was significantly general agreement among Reformers on their understanding of eschatological thought in its Biblical orientation, but that there were subordinate differences of opinion or emphasis. This provides the outline for this book. These subordinate divergences of direction or emphasis which he proposes to explain in this book are what he calls Luther's eschatology of judgment, Calvin's emphasis on the resurrection, and then he seeks to restore Butzer from what he con-

siders undue neglect. The three main chapters are therefore entitled *The Eschatology of Faith: Martin Luther*; *The Eschatology of Love: Martin Butzer*; and *The Eschatology of Hope: John Calvin*.

The author argues on a high level, therefore, while his position is sharply differentiated from the Roman Catholic (particularly the Thomistic), he presents his case with dignity and with an adequacy of scholarship which invites very serious attention. As to details of his interpretations of the thought of the three Reformers, it is tempting to launch into an extended discussion, but limitations of space will not permit. However, it seems worthwhile to suggest that the book's value would be significantly increased if one were to read Baillie's little book first (*Natural Science and the Spiritual Life*). A bit of a warning to casual readers: about eight or nine percent of the book is given to untranslated quotations from Latin and German. A thorough and valuable study.

W. GORDON ROSS

Berea College

Christianity and the State in the Light of History. By T. M. PARKER. New York: Harper and Brothers, 1955. 178 pages. \$3.00.

Eight Bampton lectures are here presented with the readability, broad generalization, and radical omissions necessary to a semi-popular survey. They consist of a series of episodes or situations, from the Bible (Old Testament and New), and the pre-Constantinian early church. Through the Constantinian revolution and the various phases of Christian states which followed, Byzantine, barbarian *Landskirchen*, and the papal theocracy, to the Reformation and Counter-Reformation states. In all of these phases, with some partial exceptions in days of alien dominance, the political ideal was that of "theocracy," in the sense of divine authority over politics as well as worship, and of a single Christian

society of which "church" and "state" were but aspects. In both respects, of course, the modern West has come to differ radically from this earlier tradition, acknowledging a merely "secular" state, and conceiving church and state as two separate if overlapping societies. The situations Mr. Parker sketches, thus, are explicitly distinguished from specifically modern ones or those to be anticipated. He is confident that the future will not define the problem before Christianity as that "of adjustment to the State" but as one of survival in the face of the omnicompetent Leviathan (172).

Within that earlier tradition of "theocracy," Mr. Parker finds no ideal arrangement. Where the godly prince is supreme and exercises some degree of interference in religious affairs, as with David, Constantine, Justinian, Charlemagne, Queen Elizabeth or Philip of Spain, temporal concerns are too liable to predominate. But where the priest seizes the civil sword, as with the Hasmoneans, the feudal prelates, or the medieval papacy, power soon corrupts their religious integrity. And the attempts at a real condominium and separation of powers, as with Gelasius or in Reformed states, seem very unstable. Mr. Parker is wisely sceptical of any "tidy formula for the ideal relations of Church and State" (171).

It must be said, however, that Mr. Parker shows sympathies for a Christianized Aristotelianism, for a view of political man as substantially healthy and needing only to be completed by supernature. He waxes warmest over the thirteenth century, and his best balanced and most discriminating chapters are those on the Latin middle ages. He does not allow the late or Reformation periods, by contrast, to stand in their own right, but pulls them out of proportion to read in them the beginnings of more modern developments. One cannot treat Maraiglio or Machiavelli as representative figures of these epochs. And the Reformation church and state system is not to be portrayed in terms of a few remarks

from occasional tracts by Luther. It deserves the same sort of institutional analysis which distinguishes Mr. Parker's medieval chapters. There is no reference to the English Reformation although Mr. Parker has written a useful book on it and it affords ample material for a discussion of the godly prince and the national *Eigenkirche*. The Reformation chapter generally is unbalanced and inadequate. Its ineptitude is illustrated by the definitions of saving faith as "a state of mind" (pg. 146), and of Lutheran political theory as the canonization of "secularist view of the State" (pg. 135).

The book is marred by an unfortunate number of typographical errors, especially in footnote references.

J. H. NICHOLS

The University of Chicago

The Presbyterian Enterprise: Sources of American Presbyterian History. Edited by MAURICE W. ARMSTRONG, LEFFERTS A. LOETSCHER and CHARLES A. ANDERSON. Philadelphia: Westminster Press, 1956. 336 pages. \$4.50.

It would be correct to say that this volume is a collection of 175 manuscripts—"Sources of American Presbyterian History"—selected from letters, journals, diaries, periodicals, minutes, etc., on the basis that they contribute to "the better understanding of the influence of the Church on the life of the nation." The documents have been reproduced in their original spelling and punctuation and arranged to follow the historical development of our national life. Commissioned by the Presbyterian Historical Society and edited by historians Armstrong of Ursinus, Loetscher of Princeton Seminary, and Anderson of the Society, the book is an appropriate memorial of the 250th anniversary of the founding of the first American presbytery in 1706.

Correct enough. But bibliographical details, at best uninspiring, are wholly insuffi-

cient in this case to communicate the value and exciting character of the book. To apply an adjective like that to a collection of documents is to say something. But, then, this production has less technical fitness and more general usefulness than B. J. Kidd's *Documents of the Continental Reformation*; it is more interestingly conceived and better printed than Bettenson's *Documents of the Christian Church*. Interest is sustained by a flowing and relevant chronology and easy transitions. Historical introductions, though sufficient, are not so long and tedious that they drive away interest in the documents. The texts are left to speak for themselves and they are on the whole most interesting.

What is to be gained from this volume? Here and there a particular document will likely strike the reader as of special interest—perhaps the Minutes of the First Presbytery (pp. 11 ff.) or the account of the Kentucky Revival (111 ff.) or Charles Parkhurst's sermon against Tammany Hall (260 ff.). Students will be able to refer to such standard texts as the Plan of Union (1801), the Auburn Declaration, and the documents pertaining to the separation of the Church in 1861. But the chief value of the book is to be found rather in the sense of reality which those documents, read in context with all the others, give to the history which they tell. In short, this is good and absorbing history.

The recovery of documentary sources, from the first-century church to that of the twentieth, is a contemporary preoccupation. The considerable number of texts now being made available in English will serve both the technical processes of history and its importance. *The Presbyterian Enterprise* is a valuable contribution. It will become useful, perhaps indispensable, to students and scholars of American Church History and the Social and Intellectual History of the United States. Authors of term papers and books alike will have occasion to cite this Presbyterian record of the great historical attitudes and trends of American Christianity as a whole—religious

liberty, the impact of the revivals, the controversy over slavery, the adjustment to science, the social gospel, etc. Ministers will find it rich in engaging and important illustrations. And it will be provocative to all who recognize in history the demand to earn our increment.

BARD THOMPSON

Vanderbilt Divinity School

RELIGIOUS EDUCATION

Dimensions of Character. By ERNEST M. LIGON. New York: The Macmillan Company, 1956. xxix + 497 pages. \$6.50.

Twenty years of time, a million dollars in money, tens of thousands of hours on the part of parents, teachers and staff workers, and hundreds of thousands of parent's reports, have been involved in the Character Research Project of Union College set forth in this book. The author describes some of the procedures in using measurements and statistics in the study of character. He stresses the need of religious leaders and others concerned with character development to use the tools of research and science. Reading this enthusiastic approach by the author makes the reviewer wish that many more could become concerned about growing children and young people in our society. The author fervently believes that we have the tools by which to make "as great progress in our social problems between now and the year 2000 as we did in the physical sciences between 1900 and now." The central thesis is that man has levels of potential far beyond what most men have thus far achieved. This is because value dimensions are humanly possible, and inherent part of human nature, and ethically desirable.

Dr. Ligon relates his discoveries and procedures to what he calls "the infinity of God's rule," thus making room for ever widening and more adequate grasp of truth. He recognizes the interaction between the individual and all the elements of his environment, the

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autonomy of the individual, how the individual sees himself, and how he thinks of others, as powerful determiners of his behavior. "Effective religious and character education must be based on the realization that the child's growth takes place in a highly complex universe of inter-acting forces," says Dr. Ligon. Consequently religious educators and character educators must come to realize that curricula can play an important role in this process only when they are an integrated and challenging part of these interacting forces.

To date we have scarcely begun to tap the sources of power which parents and teachers can and will invest in this process. Constant reporting by parents has been used as an integral part of the research. Not enough attention, however, is given to the process of parent education as an integral part of the program of the church. Parents seem to be largely instruments in the research whereas they may well be a part of the school for their own education.

Some recognition is given to the teacher but too little is said about his effect on his pupils and the way to prepare him to become a religious educator concerned with the whole personality. Here is the weakness in much group work and in the teaching of the churches.

Perhaps the author recognizes that play is a factor in character development but he does not seem to associate it as an important aspect of the life of a group under a teacher of religion. The church, in the United States, may make room for recreation but too frequently it is not recognized as a part of the group living under a teacher of religion but is segregated under other leaders.

Progress seems to have been made in the use of the term "traits." Traits have become dimensional concepts such as vision, dominating purpose in the service of mankind, love of right and truth, and faith in the friendliness of the universe under the Fatherhood of God, and the development of love, sympathy, and

sacrifice. They are connected with attitudes. "Character," says the author, "is the total effect of one's evaluative attitudes on the social influence of his personality." Dimensions of character in this study are: the extent of ethical values, moral consistency, social effectiveness, temporal and social orientation, personality integration, and maximum potential behavior.

Inasmuch as curricula are so much a part of the experiment, it would have been significant to show how they have been improved and changed. References to artificial situations set up in the nursery school seem to imply that a trait is learned in a series of sessions and to ignore the simultaneous learnings that go on under properly trained teachers in any good nursery school over long periods of time. Relationships to the self and to other people should be constant if there is equipment for good living on this age level. Children create many of their own situations where character develops but they require specially prepared teachers to guide them. Should not more real social action become a means of developing vision and love? Is this not a valid part of the curriculum?

EDNA M. BAXTER

Hartford Seminary Foundation

MISCELLANEOUS

Epistle to the Skeptics. By DAVID WESLEY SOPER. New York: Association Press, 1956. xii + 109 pages. \$2.50.

This is a delightful book—sprightly written, sprinkled with humor, and markedly relevant. As the "dust jacket" claims, "it is a carefully reasoned appeal to unbelievers to apply to their faith in skepticism the same skeptical approach they have applied to faith in God and Christ."

But *Epistle to the Skeptics* is not for skeptics only. It is also addressed to believers who have checked their brains in the vestibule, substituted assertion for coherence, and

claimed *ex cathedra* validity for untested tenets. It is, likewise, valuable for seekers who have yet to possess the promised land.

One of the engaging aspects of this writing is its frankly autobiographical nature. The author writes convincingly because he draws heavily from his own experience. He began life in a parsonage. Before long, he had inherited as neat a package of religious dogmas as could be found. For a time, these certitudes were a marvel of adequacy. But eventually they came tumbling down—and Dr. Soper battled vigorously to shore them up. He won the battle but lost the war. There followed ten years of atheism (which the author terms “pre-skeptical irreligion”), an apprenticeship of doubt about its ultimacy, and, finally, an honest, open faith based upon the gift of reason.

The book is quotable, too. On nearly every page one finds choice, thought-provoking, and usable expressions. “The singing was unfor-

gettable—seldom equaled in the walk-in refrigerator churches” (p. 12). “There is very little point in separating wheat from chaff if you are not going to make wheat into bread” (p. 24). “Criticism without commitment is window-shopping, an examination of what is offered for sale accompanied by a firm determination not to buy” (p. 27). “. . . a standard garden variety atheist . . . a fundamentalist turned inside out . . .” (p. 36).

Dr. Soper is professor and chairman of the Department of Religion at Beloit College. Much of the material for this book grew out of his 1954-55 work as Mansfield College lecturer on Contemporary American Theology in the Oxford University Faculty of Theology and as Trinity term lecturer, Manchester College, Oxford University, London, 1955.

C. MILO CONNICK

Whittier College

Book Notices

THEOLOGY

Vocabulary of Faith. By HAMPTON ADAMS. St. Louis: The Bethany Press, 1956. xiii + 124 pages. \$2.50.

This is an excellent book in its field, and for the purpose to which its jacket commits it, help and stimulus for the layman. This reviewer knows no book of similar compass which can give him more aid. Even clerics will find it not without benefit for clergy.

The book consists of twelve chapters, each bearing the caption of a word of conceded importance in the general formulation of Christian theology. Among them are Revelation, Christ, Faith, God, the Holy Spirit, the Atonement, Redemption, and the Kingdom of God. The author urges that "the church should make its message simple" (vii). This goal has been admirably reached in this book, and yet this reviewer believes it could have been done equally well in ten chapters. There is little in VII that could not have been briefly stated in VI. The Atonement sufficiently includes Reconciliation so that they surely overlap. That goes, too, for XII in XI, and the definition of grace as "what God in his love is willing to do for every person beyond what he deserves" (115), supports that conclusion. However, such a consideration should not be allowed to affect my first paragraph.

This book abounds in excellent insights. Through inability to foresee the coming of the kingdom we may be tempted to cease work for it. "But to cease to be a worker together with God for the kingdom is to lose the kingdom within" (103). That ends capacity to build it. Again, "There are still people who do not understand that God's visitation is not always marked by peace of mind. Jesus wished for his disciples to have his peace," even though it was the peace of "a man of sorrows" (97f.). The author sees clearly that if the spirit of God always brought the peace of God, as popularly construed, it would sometimes fail.

The argument for Jesus as Lord, at the outset of Chapter II, is somewhat jumbled. "The word Lord, *Kurios*, was the name which Judaism in the Old Testament reserved for Jehovah" (14). Here is a printer's slip for *Kurios* which the proof reader failed to catch, but the statement, otherwise, might have been saved if the Old Testament had been limited by either Greek or Septuagint. For the

Hebrew, as in English, Lord (*adon* or *adonai*) could mean, as the well known illustration in Psalm 110:1 shows, either a divine or a human master.

Another typographical error appears in a footnote on page 48 which gives Bojer as Mojer. These verbal slips leave the quality of this valuable book untouched.

IRWIN ROSS BEILER

Allegheny College, Emeritus

We Live by Faith. By RUBY LORNELL. Philadelphia: Muhlenberg Press, 1955. 143 pages. \$2.00.

In accomplishing her purpose of providing a layman's guide to the Christian faith, the author has provided a book of value. The book is divided into two sections. In the first part, a chapter showing that we must "live by faith" is followed by those in which specific questions about the tenets of the Christian faith are answered. The second section presents "The New Life in Christ" in the various aspects of human endeavor. Although strict Calvinists might object to some statements, the content is essentially basic to all Christian sects and should prove helpful to many nonprofessionals who want guidance in attacking "the most exciting questions in the world."

Because of the simplicity of style and explanation, this should prove to be a valuable book for teen-agers, as well as adult, study groups. On the whole the examples are thought-provoking and well-chosen although there are a few which might be questioned, such as that of the bank robber judging the apple-stealer (p. 99). For teen-agers an experience which is more common to all men would be more pointed. Nonetheless, the valuable far outweighs the debatable material, and the effect is one which does much to affirm "the Christian certainty."

CATHERINE OFFLEY COLEMAN

St. Anne's School

PHILOSOPHY

Ideas. By EDMUND HUSSERL. New York: The Macmillan Company, 1952. 466 pages. \$4.50.

The subtitle is "General Introduction to Pure Phenomenology." This volume in the Muirhead Library of Philosophy is a second printing of the English translation. Its contents are a veritable foun-

tainhead of the philosophical movement known as Phenomenology. (Husserl studied under Franz Brentano, the psychologist.) Hardly less are his ideas a source of the religious philosophy known as Existentialism. The development in that direction was carried forward by Martin Heidegger and others. The book was a fruit of Husserl's mature thinking, and is important even when difficult.

The author was learned in psychology and mathematics and logic. His first book was a philosophy of mathematics. He worked indefatigably to formulate, expound and apply a more radical and fundamental "method" than had ever been used in philosophizing. He believed philosophy by the right method could become a pure and crucially important "science," an underlying knowledge more true and basal than any other. Husserl said he was aiming for "a science of essential being—an *a priori* or eidetic science." He was "inquiring after the invariant, essentially characteristic structures of a psychical life in general." While his chief effort was in finding and propounding a radically new and "indispensable" method in philosophizing, at the last his system of thinking and of thought came to be called "Transcendental-phenomenological Idealism." In this country several able thinkers champion Phenomenology, and Marvin Farber edits a journal favorable to it.

According to Farber, Husserl endeavored to explicate "the subjective process of knowing and experience . . . the science of pure essence, the science of pure possibilities. In phenomenological analyses everything has meaning only with reference to the knower." The method is one of transcendental phenomenological "reduction." The purpose is to set aside our natural awareness and emphasis upon the actual, everyday world and things, and to attend to and intuit the essences, the ideal structure which is beyond all actualities and possibilities, the most "real" of all reals. The actual, natural world and things are not denied. They are "bracketed" off, so this most fundamental thinking and attainment of the veriest truth of things can be accomplished. It is found that all experience is "intentional," an insight which, when properly understood, is considered very fruitful. Dorion Cairns says, "Husserl himself always meant by 'phenomenology' a science of the subjective and its intended objects qua intentional; this core of sense pervades the development of his concept of phenomenology as eidetic, transcendental, constitutive." It is our opinion that there is "no royal road" to the full grasp of Phenomenology, but this book has much for the person who is really interested in its subject and in the historic sources of Existentialism.

HORACE T. HOUF

Ohio University

THE BIBLE

The Westminster Historical Atlas to the Bible, Revised Edition. By G. ERNEST WRIGHT and FLOYD V. FILSON. Philadelphia: The Westminster Press, 1956. 130 pages. \$7.50.

This Atlas was first published in 1945 and its outstanding qualities quickly brought it to the front rank. Its excellence has been increased by revision. It is handier in size with width reduced by 1¼ inches and length by 1½ inches. The maps remain the same in size and in number while the page margins are lessened. The type is smaller and is not easier to read. The pages are increased from 114 to 130. The binding appears to be the same. The price is more than doubled but it is worth it. The photographs are smaller but clearer and their number rises from 77 to 88. There are new figures which show a reconstruction of Solomon's temple and the altar of burnt offering. A relief of ancient Jerusalem replaces the former panorama of the city. New materials appear mainly in the chapter on "Maccabean and Herodian Palestine" where there is a section on the rise of Jewish sects which includes latest information based on the Dead Sea Scrolls. Historical and political changes are recognized in that Israel and the Kingdom of Jordan replace the British Mandate. The final section on Excavations in Modern Palestine brings this work up to date. Most of the articles were so well done that they do not require revision but the new information and pictures are most welcome.

DWIGHT MARION BECK

Syracuse University

Key Words of the Bible. Edited and arranged by ALBERT N. WILLIAMS. New York: Duell, Sloan and Pearce. Boston: Little Brown, 1956. 268 pages. \$4.00.

There has recently been a spate of Bible word studies, many of them no doubt inspired by Kittel's great work on the subject. Some of these have been limited to the New Testament, as was Kittel's, and contain treatment of anywhere from a dozen to fifty or more words. The present work is more ambitious and comprehensive, covering the whole Bible, with 458 entries, numbered and in alphabetical order. The entries range from a sentence or two to several pages in length. A 28-page index of cross-references may serve, in a limited way, as a Bible dictionary, containing as it does many additional terms and important proper names of persons and places. These refer the reader to various entries under which more information may be found on the subject in hand.

The editor is the author of several religious books, is at present director of Associated Colleges

of Illinois, and was for a time on the faculty of the University of Denver.

The book does not presume to offer a philological treatment of the terms and subjects, but rather a more or less historical one. In some of the longer entries the historical periods through which the idea-words moved are pointed out, and certain changes in meanings and usages are indicated.

It would have been of greater help to the reader if more Biblical references had been included in the main text to guide him to specific passages in which the terms occur. Some of the entries are too condensed to give adequate knowledge of the significance of terms in varying contexts; e.g., under "Agape" reference is made only to the ritual of the love feast. Similarly, under "Faith," although fifteen cross-references appear in the index, none of these, nor the main entry on the subject, gives any really systematic treatment of the various nuances of the term, especially as employed in several New Testament books. These deficiencies may be due in part to the limitations of space.

Some twenty or more entries are not actually key words of the Bible, such as Christianity, Judaism, Gnosticism, Codex, J, E, D, P Narratives, Authorized and Revised Versions (not Revised Standard Version), Septuagint, Vulgate, Talmud, Targums, etc. These are words, however, which are of sufficient importance to deserve notice. Question: since all principal Biblical names are absent from the main text, why do Hammurabi, Herod, Nebuchadnezzar, Nero, Melchizedek rate positions here?

Despite these criticisms the book will be useful to many students of the Bible, since it is factual and informative, giving more than a smattering of knowledge on many subjects. It is well-written in non-technical language which will be easily understood by the receptive layman.

JOHN W. FLIGHT

Haverford College

A Path Through Genesis. By BRUCE VAWTER. New York: Sheed & Ward, 1956. ix + 308 pages. \$4.00.

Although this purports to be a modern Catholic interpretation of Genesis for the "educated non-professional," it is difficult to see in it anything distinctly Catholic, as its views will be equally acceptable to the Protestant. Although treated section by section, with translation followed by discussion, this is not a meticulous commentary. It abounds in philosophizings, theologizings, and general observations on sacred scripture.

Even though the author is particularly adept at finding divergent parallel accounts (pp. 92-4, 228-33), and textual inconsistencies, he still finds

Genesis "God's word." He asserts the compiler made use of "a partly legendary history to teach enduring truths," employing for this purpose "facts and fictions, popular and scientific" (pp. 34-5). Although the creation stories display "a pathetic notion of the universe . . . everything the author intended to tell us is true" (p. 41).

The study is weak on etymologies and many English readers will be annoyed by the names of some Biblical characters appearing in Graeco-Latin transliteration rather than using the accepted English dictionary forms, e.g., Thare for Terah and Lia for Leah. The author is a well-read person, has come to appreciate the true spirit of the east, and brings to his work the fruits of Hurrian archaeology for illuminating the patriarchal narratives (pp. 180-238). For a popular commentary, it is one of the best that has been produced.

ROLLAND E. WOLFE

Western Reserve University

Jeremiah: His Time and His Work. By ADAM C. WELCH. Oxford: Basil Blackwell, 1955 (distributed by Macmillan). Third Impression, with a Foreword by Norman W. Porteous. viii + 263 pages. \$3.25.

On its first appearance in 1928, Dr. Welch's study of Jeremiah immediately took its place in the tradition established by John Skinner. Whereas the German scholars of the time were devoting their acumen almost exclusively to the study of the text, British scholarship was investigating the historical background and the spiritual content of the prophet's book. Dr. Welch, himself a practitioner of literary criticism, provides his own analysis of the book of Jeremiah, but only as a foundation for a fresh consideration of the prophet's religious point of view and his attitude toward the important developments of his day. The main emphasis of Welch's study is on the universalism in the prophet's message as opposed to the narrow nationalism of the official religion centered in Jerusalem. It is the author's contention that Jeremiah was not in sympathy with the nationalistic reform of religion under Josiah. The prophet showed a better grasp of the requirements for the religion's future by his emphasis on the principle, enunciated in his advice to the exiles in Babylonia, that the worshipper could retain spiritual contact with his God anywhere through prayer. This emphasis on the spiritual substance of Jeremiah's work justifies the decision to keep Dr. Welch's book in print for the use of another generation of Bible students.

HERBERT F. HAHN

The Pingry School

Das Geschichtsverständnis des Markus-Evangeliums. By JAMES M. ROBINSON. Zürich: Zwingli-Verlag, 1956. 112 pages. Fr. 14.

The impact of S. Kierkegaard's thought has had the widest ramifications. In the field of New Testament studies S. K.'s belief that an infinite chasm exists between God and history has stirred up lively concern with how the various New Testament writers viewed history. Bultmann and Fuchs find the Kierkegaardian gulf in Paul whereas in Luke they find the gulf bridged. Where does Mark fit into the scale between Paul and Luke? What was his understanding of history? The author addresses himself to this question.

In his detailed examination Robinson finds that Mark did not view history as wholly under demonic influence. Contemporary history for him was a conflict between God and the powers of evil. The Christian found his salvation not in flight from history or at the end of history but in participation on the side of the Messiah.

Robinson's detailed statement of his case for this interpretation makes very interesting reading. At times one feels that the Markan materials are receiving a Procrustean treatment but on the whole Robinson is very convincing.

EUGENE S. TANNER

The College of Wooster

JESUS AND CHRISTIANITY

Jesus. By CHARLES GUIGNEBERT. New York: University Books, 1956. xii + 563 pages. \$6.00.

This book was published in France in 1933 and appeared in an English translation in London and New York in 1935. The only new element, aside from the publisher, is a three page foreword on "Jesus and History" by Robert H. Pfeiffer. He regards this book and Goguel's *Life of Jesus*, 1932, as the only studies of Jesus which present "critical and objective historical work, free from personal preconceptions."

We can be grateful for the republication of this thorough historical study, not of the *Life of Jesus* which Guignebert disclaims (p. 11), but of the problems involved in the study of Jesus, without sharing completely the judgments of Professor Pfeiffer in his rigorous separation of faith and history and in his overgenerous admiration for Guignebert. There is need for what we find in Guignebert—the searching comprehensive methods, the careful sifting of evidence, the stringent literary criticism, the objective approach to historical facts, the extensive bibliographies, mostly continental, the consistent cautious survey of gospel evidence, the com-

petent marshalling of ancient sources, the critical estimates of other scholars' opinion and the confidence of the historian in his capacity to establish reliable data.

But Guignebert's volume is controversial as well as influential. His thoroughgoing scepticism is everywhere recognized. There are too few historical facts or probabilities left in the gospel records. "The whole gospel tradition clearly collapses in the face of the positions here established" (p. 489). Historically, Jesus is "only a Jewish prophet" (p. 405) without a messianic mission." He neither foresaw nor desired the Christian religion (p. 538). "The probability is that the Nazarene was arrested by the Roman police, judged and condemned by the Roman procurator Pilate or someone else" (p. 468). The crucifixion is historical but exception must be taken to the details of the gospel account. In view of these sample points, it is no wonder that Professor R. P. Casey concluded in an earlier review that "the story of Jesus is for Professor Guignebert not a biography but a confused and confusing chapter of early Christian thinking" [Jour. Bib. Lit. 55 (1936) 88].

Obviously the book omits at least the last two decades of gospel criticism. But there is practically no recognition of Form Criticism though it antedates Guignebert's volume by fifteen years. There is no adequate treatment of the Jewish background of Jesus' life and teaching. Existing books like Moore's *Judaism* or Strack-Billerbeck's massive *Kommentar* are not used. There is an almost exclusive reliance upon the Synoptics. In spite of these drawbacks any serious reader will learn much from this impressive study of Jesus.

DWIGHT MARION BECK
Syracuse University

Jacob's Well: Some Jewish Sources and Parallels to the Sermon on the Mount. By BERYL D. COHON. New York: Bookman Associates, 1956. 112 pages. \$2.75.

Rabbi Cohon is founder of Temple Sinai in Brookline and Visiting Lecturer on Judaism and Jewish History at Tufts University. To his previous four popular presentations on Judaism he has now added this small book, apparently produced primarily for use in young people's and adult study and discussion groups.

This is a project in interfaith understanding, to make people more aware of the common wellspring from which both Judaism and Christianity have been drawn. The Sermon on the Mount has been selected for the scope of this study. After each unit of teaching, the parallels from Jewish literature are listed. These have been drawn from Old Testament,

Talmud, Midrash, Rabbinic writings, Philo, Apocrypha, and other early Jewish sources. It is shown how these provided the oral living tradition in which Jesus was nurtured. Where he presented a contrast to the normative Jewish view of the day, that is pointed out also. This compilation shows how deeply the pivotal teachings of Jesus are rooted in the soil of Judaism.

ROLLAND E. WOLFE

Western Reserve University

The Message of Christianity. By PETER H. MONSMA. New York: Bookman Associates, 1954. 124 pages. \$2.75.

Books of this sort seem to appear from time to time, but their sale can not be very great for there are so many of them. In his Preface, Professor Monsma frankly admits that his motive for producing the book was to put "The Message of Christianity" into simple untechnical language. This is a noble task. The only trouble is that for this reviewer Prof. Monsma gets too simple at times, such as the anecdote about his son (p. 13) and then his untechnical presentation becomes technical at times, such as the introduction of Greek words (pp. 55-57) and technical terms beyond the vocabulary of the average person, such as teleological (p. 79) and metonymy (p. 41). The fact is that from cover to cover his style and presentation fluctuates from the homiletical, as seen in the Dutch boy's letter (p. 102) to the professorial outline, as in his statements on sin (p. 90).

Perhaps it was not the author's privilege to entitle his book, "The Message of Christianity." But to this reviewer it appears almost presumptuous for any one of us to feel that we know or can impart *The Message*. The author of this particular book is clearly a Calvinist. One can sense it in his every statement. The pattern of his presentation and those points he feels obligated to defend (such as the unique Sonship of Jesus, p. 38) give the impression that he has frankly been put on the defensive theologically somewhere during his life: at graduate schools, in his pastorates, or in his present classroom experience. He raises the problems of science and religion, Genesis and evolution, the human and divine elements in Jesus without adequately treating them. Throughout the book he refers very sketchily to innumerable writers both ancient and modern from Aristotle to Toynbee, often unnecessarily. At one point (pp. 100-102) he quotes a wide variety of hymn stanzas for homiletical purposes. Through it all one remains certain however that *for the author* this is *the* message of Christianity. Whether or not it could withstand the critical attacks of those he

hopes to reach, or even of an alert class of average college students is a question.

To indicate the pattern of *his* message one needs but list the titles of his brief chapters: What is Religion? God, Creation, God's Way of Life for Man, Man's Sin, God's Way of Salvation, The Kingdom of God, Christian Love, Prayer, Man's Destiny. He then draws his message to a close with three chapters on "The Witness of Nature," "The Witness of History" and "The Witness of Experience." The author's pastoral background and calling compel him to plead with the readers in the final chapter: Why be a Christian?

Professor Monsma's sincerity is unquestioned. His motives are serious and compelling. But for this reviewer the book has been written too soon.

IRA JAY MARTIN, 3rd

Berea College

Religion In Action. By JEROME DAVIS. New York: Philosophical Library, 1956. xii + 319 pages. \$4.75.

Here is a volume reminiscent of the Social Gospel preaching of a generation ago. E. Stanley Jones has written a brief introduction to the book which is a first-cousin to his own *Christ's Alternative to Communism*, now twenty years old. The author divides his discussion into three sections: Part I, The Present Social Order, Part II, Guide Posts to Progress, Part III, Changing the Social Order. All of the chapters but one close with an excellently written prayer by the author, or one which he has found. Each chapter is also introduced by appropriate quotations.

Having no brief for Capitalism or Communism, Jerome Davis presents the current scene in bold relief. Firmly rooted in the faith of the New Testament, the author points out courses of action for the Christian to follow in going about the unfinished business of our contemporary life. This volume is especially valuable to ministers, Social Action Committees of local churches, and to all in this post-McCarthy era who are not afraid to read a damaging critic on our social, economic, political and Christian life. Many will not go as far as he does in stressing a balanced economy. In general, his statement of particular problems is shamefully valid. Older Christians who want to re-vitalize their social concern of yesterday would do well to read this book, and younger Christians who want to keep alive their idealism will also benefit.

WM. CARDWELL PROUT

*The Methodist Church
Howell, Michigan*

ARCHAEOLOGY

Recent Discoveries in Bible Lands. By WILLIAM FOXWELL ALBRIGHT. Published by The Biblical Colloquium by special arrangement with Funk & Wagnalls Company, New York, copyright 1936 and 1955. 136 pages. \$2.00.

The present work forms a supplement to Young's *Analytical Concordance to the Bible* and is here also published as a separate booklet. The first seven chapters explain the methods of archeological work and trace the history of archeological research in Egypt, Mesopotamia, Palestine and Syria, Asia Minor, Persia, and Arabia. After that the procedure is generally chronological and the archeological materials are discussed which bear on the creation accounts, the flood, the table of nations in Genesis 10, the patriarchal age, the Canaanites, the exodus and the conquest of Canaan, the judges and the united monarchy, the kingdoms of Samaria and Judah, the exile and restoration, the intertestamental and Herodian periods, the papyri, the time of Paul, the New Testament manuscripts, and the Dead Sea scrolls. A chronological table is also provided.

The well-known mastery of the author in the entire field of Biblical archeology and his "rational conservatism" in conclusions are in evidence throughout the book. Particularly interesting for New Testament study is the criticism of widely-accepted arguments against the Pauline authorship of the Pastoral Epistles, and the emphatic denial of any solid basis for dating any book of the New Testament later than A.D. 80.

JACK FINEGAN

Pacific School of Religion

The Qumrān Community, Its History and Scrolls.

By CHARLES T. FRITSCH. New York: The Macmillan Company, 1956. xxi + 147 pages. \$3.25.

The admirable clarity of presentation and the well-balanced judgment exhibited in this book make it worthy of a high place in the very voluminous literature which has sprung up upon the subject of the Dead Sea Scrolls. Much briefer than the standard work by Millar Burrows, this book is well suited for the general reader for whom, in part, it is intended; and much more dependable in its evaluations than some sensational publications which have attracted public attention, it is carefully documented and valuable for the student to whom also it is directed. Although sensational speculations are eschewed the subject is striking enough, for even in the sober opinion of the author it is well possible that John the Baptist lived with the Qumran community in his early years, and that Jesus knew the Messianic teachings of the Essenes. The similarities

between the Lord's Supper and the communal meal of the ascetics, and between the communal living of the Jerusalem church and the community life of the desert group are also pointed out. Only in the chapter on the Qumran Community and the Damascus Sect is the presentation perhaps not quite as clear as in the rest of the book, and these relationships are admittedly complex. Should Anra Mainyu (page 73) be Anra Mainyu (Avestan) to avoid possible misunderstanding in comparison with the more usual English form, Angra Mainyu? The good bibliography lists most of the relevant books and articles which appeared between 1953 and the summer of 1955, and if this be taken in conjunction with the extensive list in Rowley's *The Zadokite Fragments and the Dead Sea Scrolls* which was published in 1952, a very comprehensive bibliography is thereby available.

JACK FINEGAN

Pacific School of Religion

The Laws of Eshnunna. By ALBRECHT GOETZE. The Annual of the American Schools of Oriental Research, Vol. XXXI for 1951-1952. Published by the Department of Antiquities of the Government of Iraq and the American Schools of Oriental Research, New Haven, 1956. x + 197 pages. 4 plates.

Until 1947 the famous Code of Hammurabi was the oldest known body of laws in the world. In 1947 the Code of King Lipit Ishtar was found. This was written in Sumerian cuneiform and was a century and a half older than the Hammurabi code. In 1948 the Laws of Eshnunna came to light. This code was written in the Semitic Akkadian language, and something will be said about its date just below. Once again, in 1952 the Sumerian code of Ur-Nammu, founder of the Third Dynasty of Ur, some three hundred years before Hammurabi, came to light. So rapidly have the horizons of early law been pushed back.

The Laws of Eshnunna were published preliminarily in *Sumer* 4 (1948), pp. 63-102, and now definitively in the present volume. In the first edition it was held that the preamble contained the name of King Bilalama, and hence this has become widely known as the Code of Bilalama. The text is no longer read in this way, however, and the king to whom the laws are to be attributed cannot be determined for sure. The code does come from the kingdom of Eshnunna, nevertheless, and as a matter of fact probably from such a time, 50 to 70 years before Lipit Ishtar, that Bilalama still has a good chance of having been the legislator who composed it.

To see the bearing of this code on the study of the legal element in the Old Testament, take the law

about the goring ox in section 54, for example, and trace it through the Code of Hammurabi (section 251) to the Covenant Code (Exodus 21:29).

JACK FINEGAN

Pacific School of Religion

Junior Bible Archaeology. By H. V. MORSLEY. New York: The Macmillan Company, 1956. 104 pages. \$1.50.

The purpose of this small book is very commendable. It is intended for secondary school children and their teachers, and aims to stimulate interest in Biblical archaeology. The usefulness of archaeological materials and information in making the Bible come alive, and the attractiveness of such an approach for children, is probably not yet fully realized. Those who have seen groups of children on guided study tours of museums of Biblical archaeology know what a fascinating experience it can be for them. Therefore we welcome a book which presents these materials on a children's level. The present book would seem to be written so plainly, simply, and interestingly as to appeal strongly to its intended readers.

It cannot be said, however, that the information provided is thoroughly reliable, and such it surely should be just as much in a junior book as any other. Perhaps it is justifiable for the purpose in view to talk as confidently as is done about Abram as the son of a rich city merchant who lived in a spacious town house in Ur surrounded by most of the luxuries of the time. But, for example, it is not correct to state (page 29) that the "flood" stratum at Kish is at the same level as that at Ur (See W. F. Albright, *Recent Discoveries in Bible Lands*, p. 69). And, for another example, it is incorrect and misleading to define a codex as "a manuscript in Greek and a translation of a part of the Bible when it was written in Hebrew" (page 94). A codex may be that, but it may as well have an entirely different content, for in and of itself the word only describes a certain form of book, namely the leaf-book as opposed to the scroll. *Junior Bible Archaeology* is also decidedly and limitedly British in orientation as shown by allusions in the text, references to individual archaeologists, and bibliography.

JACK FINEGAN

Pacific School of Religion

Nineveh and the Old Testament. By ANDRÉ PARROT. New York: Philosophical Library, 1955. 96 pages. \$2.75.

This is the third in Parrot's series of Studies in Biblical Archaeology. The distinguished excavator

of Mari continues to tell the story of what archaeology has discovered in relation to the Bible in a plain and interesting way which can be followed by any reader. As in the other areas with which other volumes have dealt, here too he finds much which confirms, amplifies, or illustrates passages in the Old Testament. The inscriptions of the Assyrian king bear at many points on Biblical history. His analysis of II Kings 18-19 in comparison with the Sennacherib inscription leads to the conclusion that one single campaign of 701 B.C. is in question. In II Kings 23:29 the translation "Neco went up to [toward] the king of Assyria" (RSV) is supported instead of "against" (ASV and KJV). Interesting facts about the population and size of Nineveh and the "Assyrian triangle" are given which bear on the statements of Jonah 4:11 that Nineveh had more than 120,000 inhabitants, and of Jonah 3:3 that Nineveh was three days' journey in breadth. It would appear that the reference on page 45 which was not completed when the page proof was read should be to Fig. 4 facing page 48.

JACK FINEGAN

Pacific School of Religion

HISTORY OF RELIGIONS

Man's Religions. Revised Edition. By JOHN B. NOSS. New York: The Macmillan Company, 1956. xiii + 784 pages. \$5.90.

Albert Schweitzer some where suggests that present day interest in comparative religion stems from the note of arrogance in the Oriental faiths against the counter note of Christian humility, which hardly fits our contemporary mood of world leadership. Be that as it may, this book of which the revised edition (1956) is under review, is a *very interesting* book, which speaks well for a college text, which is what the book is. The writer's passion for his subject is evident on every page. Readers of the first edition (1949) will recall that his special contribution was to be that of adding the *development* of religions to the more usual analysis of *origins* only. The changes in the new edition, besides a more attractive format, include a more extended treatment of primitive religions, with the interesting suggestion that the word "savage" is no longer to be used in a section on the "sacred," though there is no mention of "the idea of the holy." A whole new section deals with "Europe Beyond the Alps" (Celts, Teutons, and Slavs) and a new subsection with the Greek and Persian influences on Judaism in the fourth century (where we got our Satan and/or his angels, but, one may ask, why was this omitted in the first edition? It seems pretty important.

For general comment, it may be said that the

book has "the defects of its virtues." Purporting to be developmental, there is still no mention of the contemporary revival of many Oriental faiths; purporting to be objective, the newer view of religion's subjective relation to various cultures is overlooked. Religions cannot be understood as if they were systems of ideas alone. This is illustrated in the treatment of Christianity, which, from its own *subjective* standpoint, is not just another of "Man's Religions!" The index is superb, though there are omissions, e.g. taking words at random, *culture*, *spirit*, *syncretism*.

RODERICK SCOTT

Olivet College

Taboo. By FRANZ STEINER. New York: The Philosophical Library, 1956. 156 pages. \$4.75.

Professor Steiner's work is a brilliant exposition, along historical and sociological lines, of the custom of *taboo*. While his own position in the matter is not made clear, his analysis of the views of eminent writers associated with other schools is always to the point, and with each view analyzed, there is a fine running commentary.

In this survey, the custom is first traced to its discovery among the Polynesian Islanders by Captain Cook. Then follow attempts at etymological derivations and social applications. There is an examination of the views on taboo held by Robertson Smith, Frazer, Freud and Wundt, Van Gennep, and Radcliffe-Brown. As the text is expanded, the writers whose views are explained and evaluated, are seen to do the reader the service of providing different angles of vision by means of which the whole subject is seen in larger perspective. Steiner capitalizes on Sir James George Frazer's notion that taboo is "the name given to a series of religious prohibitions which attained its fullest development in Polynesia, but of which under different names, traces can be discovered in most parts of the world."

Of particular interest in the volume is the connection made with the evolution of religion, even if this is seen through the limitation of sociology. Taboo is equated with the Hebrew *qadosh*, "separated unto God." Here and there in the lectures, one finds the unmistakable inference that taboos may have been originally inspired by awe of the supernatural, and that they were intended to restrain men from the use of that of which the Divine power or powers were jealous. At a lower level, the taboos, like magical spells, are powers which surround and proscribe certain objects as sacred property. Power to lay under such an interdict was possessed by rulers of varied authority and the priest-kings of antiquity. At more common levels, they are restrictions which gain their power from the sanctions of

social life. Steiner finds many taboos in Victorian society, and says that taboos are to be found among all races, from the least to the most civilized.

JOSEPH POLITELLA

Kent State University

Die Hauptgöttinnen der alten Letten. By HARALDS BIEZAIS. Uppsala: Almqvist and Wiksells, 1955. xii + 435 pages. Sw. Wr. 25.

The title of this book might appear to the novice to present a subject capable of brief treatment. The goddesses of the Latvians are known through a very few references in historical documents and a plethora of references in folk songs. The Latvian Psalms of the Old Testament. The names of the goddesses are traced by some scholars to the proto-language of the Indo-Europeans while others derive some of them from the names of the saints and the virgin Mary. Both among the Lutherans and Roman Catholics of Latvia there developed a labyrinthine syncretism. This is widely recognized but scholars go their diverse ways when attempts are made to differentiate between the pagan and Christian constituents of this syncretism. Probably a score of statements like the above could be made pointing to the complexities which confronted the author.

Biezais has the double advantage of being a Latvian himself and having mastered the methodology of comparative linguistics and religion from the best German, Swedish and Russian sources. His book is a model of comprehensive and well-organized research.

The Latvians are one of the peoples referred to by Tacitus as *aestiorum gentes*. In view of the fact that the surviving Aistians—Latvians and Lithuanians—are an independent branch of the Indo-European language group a study of their culture has wide interest. The author's main contributions are in the fields of music, literature, language and religion.

EUGENE S. TANNER

College of Wooster

MODERN RELIGIOUS MOVEMENTS

These Also Believe. By CHARLES SAMUEL BRADEN. New York: Macmillan Company, 1953. 491 pages. \$6.00.

A fourth printing of this book is a clear indication that it continues to satisfy the need of an objective study of the cults and minority religious movements in America. The groups treated are the following: The Peace Mission Movement of Father Divine, Psychiana, New Thought, Unity School of Christianity, Christian Science, Theosophy, The I Am Movement, The Liberal Catholic Church, Spir-

itualism, Jehovah's Witnesses, Anglo-Israel, The Oxford Group Movement, and Mormonism.

Of the thirteen, three—the movement of Father Divine, Psychiana, and The I Am Movement—were given their first full objective treatment in this book and these chapters continue, six years after the first publication, to be the best studies of these groups.

H. NEIL RICHARDSON

Syracuse University

Mary Baker Eddy Fulfills Prophecy. By FERNAND E. D'HUMY. New York: Library Publishers, 1953. 217 pages. \$75.

This is the second book by the author on the founder of Christian Science. It adds nothing new concerning her life and work to what his earlier book contained, or to that of any other writer on the subject. It is highly laudatory, uncritical, really a kind of devotional book, exalting Mrs. Eddy in a way that I suspect many Christian Scientists will not relish.

The author, according to the jacket, a former Research Director of Western Union, until retirement, reveals how little carry over there may be of one's critical judgment from one field to another. His closing chapter, which seems to him to clinch the argument as to her unique function as a fulfillment of prophecy, reveals the clue to the decipherment of what he regards as a cryptogram, the last words of Mrs. Eddy written down just before her passing. These were: "God is my life." It now appears that the sentence contains four words (4) and eleven letters (11). If one looks into the 44th book in the Bible, the book of Acts (11 x 4 = 44), he will find that chapter four, verse eleven, reads: "This is the stone which was set at nought of you builders, which is become the head of the corner." Somehow all this is related to the Great Pyramid, the cap-stone of which, as represented in the Great Seal of the United States, was left unplaced. Now says the author, "Divine prophecy was perfectly fulfilled when the Biblical Headstone was symbolically placed on the Holy Scriptures by Mary Baker Eddy." Very convincing! The author is not a Christian Scientist!

CHARLES S. BRADEN

Dallas, Texas

Modern Christian Movements. By JOHN T. MCNEILL. Philadelphia: The Westminster Press, 1954. 197 pages. \$3.50.

The title of this book is a trifle misleading. One would expect some reference to the many sects and perhaps even to the humanitarian, altruistic institu-

tions and aspects of our immediate generation. To correct this possible impression of the nature of the book a reviewer is therefore justified in noting the brief list of contents: English Puritanism, German Pietism, The Evangelical Movement, Tractarianism and Anglo-Catholicism, The Ecumenical Movement in Historical Perspective and finally, Modern Roman Catholicism. The author feels that these are the "important movements that have stirred Western Christianity during the eventful centuries from the seventeenth to the twentieth."

Among the many necessary and kindly things one is prompted to say about the book is simply the fact that it answers to a great need. The reader will surely be thankful for this presentation of hitherto unheard of and yet important names and titles. The too, a reading of McNeill's work cannot fail to correct the many popular misconceptions that prevail, especially with regard to Puritanism and Pietism. The depth, variety, and historical involvement of these movements are here truly appreciated and in a genuinely unbiased presentation a person is here confronted with much that causes him to examine the freshness, sincerity and inner motivation of his own Christian faith.

The occasional nugget is here for the careful reader. E.g., "If a denomination becomes anxiously protective of its beliefs and practices, it is the more apt to give birth to a minority group convinced of possessing fresh illumination" (135). Again: "The rivalry of Protestantism is saving it (Roman Catholicism) today." . . . "Where Protestants are few by comparison, Roman Catholicism does not exhibit its best qualities" (177).

A Selected Bibliography and Index help greatly in making this a commendable book for the use not only of ministers in all denominations, but also of lay people interested in history.

Jehovah's Witnesses. By ROYSTON PIKE. New York: Philosophical Library, 1954. 140 pages. \$2.75.

Students of American Religion have been preoccupied mainly with either: (1) the assessing of broad streams of thought or history (Perry Miller, William Warren Sweet); or (2) the focus upon a region, a period, or a person. One of the understandable results of this necessary concentration has been that such small but important groups as the Mormons, Church of Christ, Scientist, and United Presbyterians (to name but a few), have as yet had no adequate critical study.

We are grateful for a thoughtful beginning on the Jehovah Witnesses by a British writer, Royston Pike. He had two scholarly predecessors: M. S.

gatti's *The International Bible Students* (New Haven: Yale University Press, 1933); and Herbert H. Truitt's *The Jehovah's Witnesses* (N. Y.: Columbia University Press, 1945). Both, however, are too brief to be definitive, as is Pike's work.

In the first section we have an objective account of C. T. "Pastor" Russell (1852-1916), the founder of the Movement. His dissatisfactions with his Congregational-Calvinist background; his early contacts with the Millerites; his own fabulous preaching career; the incredible amount of writing; his questionable domestic, economic and medical adventures—all these are recounted with documentation. A disciple said of Russell that he gave:

... 30,000 sermons and table talks—many 2½ hours long—wrote over 150,000 pages of advanced Biblical exposition, often dictated 1,000 letters per month, managed every department of a world-wide evangelistic campaign employing 700 speakers, personally compiled the most wonderful Biblical drama ever shown (*The Photo-Drama of Creation*); and with all that, he has been seen to stand by his mantel all night in prayer, in one position" (p. 18).

Russell was followed by J. F. "Judge" Rutherford (1869-1942) whose vast administrative skill put the Witnesses into a world-wide organization; whose legal skill saved both Russell and the Movement from the worst attacks of their enemies; and whose writing (at least in quantity) exceeded even that attributed to his notable predecessor.

The more recent history of the Witnesses is indicated under its present President, N. H. Knorr (1905-) about which little is known. An indication (not always well-substantiated) is given of the major theological tenets: belief in the Jehovah God (the only name for deity recognized); the Unitarian Christology which accepts the Virgin Birth but denies the Incarnation; the drama of Creation, eventuating in the Adventist eschatology; and the ambiguous attitude toward ethical matters.

The author betrays more of a journalistic than a theological or historical background. The volume is especially deficient in psychological and economic backgrounds of this strange but important Movement now claiming more than a half-million members in 25 nations.

HARLAND E. HOGUE

Pacific School of Religion

PSYCHOLOGY AND RELIGION

Dictionary of Pastoral Psychology. By VIRGILIUS FERM, et al. New York: Philosophical Library, 1955. xi + 336 pages. \$6.00.

This publication may indicate that pastoral psychology is coming of age and developing a system-

atic body of knowledge which needs to be indexed and defined for ready reference. Entries vary in length from one line to several pages as in "child training" (5 pages), or "pastoral counseling and case studies" (22 pages), written by a staff of six authorities including the editor, who is recognized for his skill in compilation.

And yet, with the utmost care in cross-references, which may be a godsend to a busy pastor who needs a definition quickly, the book is frustrating to read because it lacks continuity and progression of thought. "Of course and to be sure," the editor would promptly reply, "what do you expect from a dictionary?" It is a compendium of fragments, as every dictionary must be, some larger than others, yet each one unitary as a definition. To this end the work is faithfully done and gratefully received. Longer articles expand some areas of discussion in topical array.

But for the teacher or student who comes to pastoral psychology with library resources around him the dictionary may have minor value. The editor perceives the subject as whatever of psychology and psychiatry may apply to the work of the pastor. He therefore selects many technical terms and related ideas for definition, most of which are already accessible in other dictionaries or textbooks. What the student needs and what the teacher will miss most is systematic exposition of principles in coherent theory and practical application.

One cannot hold the authors accountable for what they do not intend to do; and yet one may hold their work also urgent, that is the systematic development and application of a theory of pastoral psychology in which psychology and theology meet in a new creative synthesis. To define is a basic procedure not to be skirted in haste but openly presented as in this work. Then without forgetting what is behind let us press on to the goal of more systematic theory to integrate pastoral psychology.

PAUL E. JOHNSON

Boston University

Psychical Research. By R. C. JOHNSON. New York: The Philosophical Library, Inc. 1955. viii + 176 pages. \$2.75

It has seemed strange to many that where interest in the physical sciences should be sustained and the data cumulative, interest in the psychical should move only by fits and starts and then be so short-lived that its rationale should have to be discovered anew by each generation. In this volume the author of *The Imprisoned Splendour* summarizes the case for, the findings, experiments in and theories regard-

ing the nature of the "psychical" and "supernatural." At the same time he gives evidence of being both a sympathetic and yet discriminating recorder of data. He distinguishes between conscious and unconscious fraud in the different mediums, and reduces to brief compass the work of the experimenters in Europe and America.

Psychical Research is an excellent condensation of a number of closely related experiences which, because they do not originate from material factors, have been traditionally labelled "psychical." The writer discusses in separate chapters telepathy and clairvoyance, pre-cognition and retro-cognition, object reading and the related experiments in "extra-sensory perception," materialization phenomena, poltergeists and elemental forces, and the whole problem of mediumship.

The summary chapter attempts to link psychical research to the various physical and mental sciences. For physics, especially, psychical research could expand its probings into the strange inter-changeability of matter and radiation energy. For medicine, the aether which is modified by matter on the one hand and mind on the other would bring in a new concept and enlist the aid of such natural clairvoyants as Edgar Cayce. Philosophy would benefit to the extent of a better understanding between the relation of mind and brain, the problems of time and causation in relation to pre-cognition, and the solution of how force compels action at a distance in the matter of psychokinesis. The writer's approach is "scientific" in the sense of non-moral, and he finds the possibility of connecting it with religion quite remote. He says that "psychical phenomena are concerned only with the lower levels of personality and the insights of religion are concerned only with higher levels."

In the West, psychical research has found little favor with empirical-science. Outside of the East, where the practice of Yoga is mentioned by Prof. Johnson in connection with states induced by self-hypnotism, religion has stayed wisely away from psycho-physical researches inspired by curiosity rather than moral growth.

In the main, the writer seems to recognize that his material is a two-edged sword. While it is unfortunate that science insists on limiting its exploration only to the phenomenal world, it is wise to understand the cautions of the older religion—that there are areas where angels do not trespass and where the only safety is the purity of a Sir Galahad.

JOSEPH POLITELLA

Kent State University

MISCELLANEOUS

The Minister Behind the Scenes. By George Hedley. New York: The Macmillan Company, 1956. xii + 147 pages. \$2.50.

In Dr. George Hedley's new book, *The Minister Behind the Scenes*, the reader will find both embarrassment and encouragement. One's initial reaction is to ask Mr. Hedley whether he really believes that the parish minister has time to do all he proposes in preparation for the public aspects of his task. But it is not long before the understanding spirit of the author takes over and that first flush of irritation subsides in favor of honest self-examination. The author is never the pious, self-styled authority, but always the counsellor who is, in this case, doing all the talking and some very essential talking it is. Since popularity has become the faulty diet of so many preachers who pride themselves with their public impressions, a volume that sets forth some of the fundamental features of the minister's primary task was sorely needed. One is embarrassed to realize under the influence of Hedley's facile mind and artful pen that he has spent relatively little time with the Bible, perhaps none at all with the Christian classics and let most of the world's store of knowledge slip by unnoticed. One understands also that the preaching he does can never possess the vigor of the Gospel or its relevance without a deeper understanding of the roots of our faith, the contemporary scene, and of the need for a life of devotion. The "busy work" and the celestial errands of the average minister come in for no high commendation but are quite noticeably absent from Dr. Hedley's analysis of what the man called of God to preach the Gospel must do to make ready for his task.

But if we are embarrassed by the severe schedule of reading outlined for us in this new volume, we ought also to be encouraged, for many of us have long awaited some authoritative voice that would call us away from the perils of programs and back to the study. Of course, the author is not suggesting the monastic life of scholarship and devotion alone, but he urges with commanding argument that the minister in his public life will be Christ's ambassador only if he is faithful to his preparation behind the scenes. The schedule for most of us would be rigorous. Excuses pop quickly to mind. But Hedley too was a parish minister in his earlier days and the reader knows that he has achieved what he proposes. There is nothing here of false pride or of "book review" scholarship. Hedley examines the minister's preparation with understanding and humility. When he mentions a book or quotes from some author ancient or modern there is no impression that he has sought titles and quotations in some compendium of

religious knowledge. The whole book is honest and forthright.

Amid all the discussions of drama, poetry, biblical reading and the suggested discipline for a more scholarly pastoral life, there are words of practical advice. Recreation, hobbies, and family vacations are essential and prescribed. Since he is a professor of sociology and economics, Dr. Hedley speaks with wisdom on the matters of insurance, investments and the management of finance. Even here the Christian conviction of the author is quite evident, for that chapter is really one on the stewardship of money as the rest of the book is on the stewardship of time.

A special award should be given to the chapters on worship and the devotional life of minister. In the former the author speaks uncompromisingly for a service that is smooth, dignified and most carefully wrought with a sermon that does not disgrace the word of God by its levity or its sloppiness. As to what is said about the life of devotion, it is best summed up in the writer's own words:

Our devotions are not, may not be, cannot be limited to the minutes on rising and retiring, nor to the daily half-hour before the altar, the devotional life is the whole life, or it is no devotion at all. It gains strength from the past, that it may pour out that strength in the present. It draws upon the treasury of God's grace, and it expends all upon the doing of God's will. It retires to the secret place in order that it may appear, unsullied and unfrightened, before all the world.

SAM H. BEAMESDERFER

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Ordination to the Priesthood. By JOHN BLIGH, S.J.
New York: Sheed and Ward, 1956. xv + 189 pages. \$3.00.

This little book should be of great interest to Catholics and liturgically-minded non-Catholics. Written by a young English Jesuit, who correctly depends very much upon the liturgical researches of his American confrere, Father Ellard, it traces the growth of the Rite of Ordination to the priesthood from the earliest days of Christianity to modern times. The explanations proposed are both historical, i.e. when a prayer or ceremony was composed and added, and symbolic, i.e. why it was added and what it signifies.

Although the work has been prepared on a solid scientific basis, its style is popular. Many English and Latin texts are given in parallel columns, and brief discussions are sometimes added concerning

theological, historical, textual, and literary problems. It is not primarily a book for spiritual reading, but certainly the reader should derive even greater profit than from a book of a purely spiritual nature, for he is brought face to face with the priesthood, as the Catholic Church understands and perpetuates it.

The author will appreciate having his attention called to a few imperfections in his excellent work. It is strange to refer to quotations from Augustine, as found in a text book (No. 1, p. 5). We read on pp. 42 and 44: "Commentary on the Sentences" and on p. 43: "Commentary of the Sentences." On p. 107 there is a reference to p. 107, which should probably be p. 122. "Its" on line 28, p. 157 could be capitalized. The paragraph on p. 180 concerning the young priest's blessing of his mother is hardly in keeping with the strictly scientific approach which characterizes the rest of the book. In American English we do not use the expression: "to perform a piece of ritual" (p. XIV).

There are several interesting illustrations from the tenth, sixteenth and seventeenth centuries, a short index and an abbreviated bibliography, enlarged, however, by many works referred to in the footnotes.

MATTHEW P. STAPLETON

St. John's Seminary

The Religion of Negro Protestants. By RUBY F. JOHNSTON. New York: Philosophical Library, 1956. xxvi + 224 pages. \$3.00.

Recently, Malcolm Cowley has written of a strange academic tongue which he dubbed *Soc Speak*. It is the characteristic of this language never to use clear, simple words when obscure, compound ones will do. Regrettably, Mrs. Johnston's volume on the religion of Negro Protestants (as well as her earlier and quite similar volume, *The Development of Negro Religion*) makes ample use of this idiom. For the uninitiated, the going is therefore often difficult. And when translation into ordinary English is made, a good deal of what is said appears to be either obvious or meaningless.

The preface, beginning with an apologia for "a particular style of writing or terminology," reveals that

The author makes use of the "action plan or schema," which shows man acting in a situation with ends or objectives in view according to a norm, which regulates the choice of ends and prescribes what procedure is appropriate in acting or seeking to attain goals.

Coming more directly to the subject at hand, the author in her introduction informs us:

As is true of the emergent properties of aggregates on an analytical level in the other unit or type parts, the identification and classification of the various actors in the religious system into one unit, designated as the Negro religious collectivity, abstraction involves the development of emergent properties not deducible from the groups in conceptual isolation.

The body of the book is chiefly concerned with a comparison among certain Negro Protestant churches of South Carolina and of Boston. The social, educational, industrial and economic levels are noted, with their relevance to theology, morality and worship being analyzed. Sermons are classified as religious, practico-religious, or practical, while worship is emotional, semi-restrained, or restrained. Views of church members concerning that which satisfies ritually and that which is significant spiritually are presented for rural as against urban areas. "Saintliness, Mysticism, and Magical Ritual, According to Education and Economic Circumstances," to quote a section heading, indicates the nature of other tabulations and analyses.

By way of conclusion, Mrs. Johnston writes:

Finally, there is diminution of nonexperimental action in the religious system with the decrement of transcendental value attitudes. There is elevation of an ethical or a socio-religious code with the diminution of the sacred norm as a standard for conduct. The social character of religious beliefs is evident as men seek to relate the teachings of Christ to actual life situations. . . . Traditional religion has significantly declined in the collectivity as a body. However, nonexperimental religious manifestations are longest retained by rural groups and by socially depressed or isolated groups as action progresses according to the normative principle.

EDWIN S. GAUSTAD

Shorter College

The Valley of God. By IRENE PATAI. New York: Random House, 351 pages. \$3.95.

The marriage of Hosea to Gomer, the daughter of Diblaim is the theme of this volume. In the story Hosea succeeds Amos in the prophetic ministry because Diblaim, a devout but dour worshipper of Yahveh, persuades him of his calling. Unfortunately the career of an itinerant preacher takes the prophet away from home. Gomer, who craves affection and longs for a more exciting life, seeks satisfaction elsewhere. Her brothers contrive to bring her to Bethel where she is chosen to play Astarte in the annual death and resurrection rites of the Tammuz

cult. Hosea seeks her out in the Temple where he delivers a message about the love of God for Israel and pays a harlot's price for his wife's release.

The author has used some freedom in dealing with historical detail. Gomer's third child, Lo-Ammi, is actually that of a paramour. On page 208 there is mention of the pillaging of Judean towns by Israelitish soldiers during the reign of Uzziah. In the Biblical narrative a similar incident is assigned to Amaziah's reign about 50 years earlier. There is, in the reviewer's opinion, little evidence to support the references in the book to a belief in Ashmodai in this period. Some will not accept the author's conception of the mode of divine revelation to Hosea.

In the main, however, Mrs. Patai has done a valuable piece of work by picking up where the archaeologist and historian must of necessity leave off. The pictures of peasant and court life in Israel, of the craft of the priesthood, the orgiastic nature of the Tammuz cult and the eclectic religion of the people are all drawn with true feeling and, it would appear, with accuracy. The book would prove very helpful as background reading of a light nature for a student of Old Testament history.

This is Israel: Palestine: Yesterday, Today and Tomorrow. By THEODORE HUEBENER and CARL HERMANN VOSS. New York: Philosophical Library, 1956. x + 166 pages. \$3.75.

This is propaganda; I would add, in the better sense of the word. Here we find the dignity and restraint of the overseas service of the B.B.C. rather than the shrill strictures of Radio Moscow before it was toned down by the spirit of Geneva.

What were the major steps in the development of modern Zionism? What happened in Palestine during World War I and during the British administration which followed? What were the events which led up to and immediately followed the establishment of the state of Israel in 1948? What is happening in Eretz Israel today? What are the various kinds of cooperative settlements? What of education, the labor movement and socialized medicine? How do the Arabs who remained in Israel fare? What is the religious situation? Does Israel have a future?

If the reader wishes a brief discussion of questions like the above I can think of no better book than *This is Israel*. If the reader has already done a moderate amount of study in the field he will find *This is Israel* too elementary to hold his interest.

EUGENE S. TANNER

College of Wooster

Books Received

Books marked with an * will be reviewed in forthcoming issues of the Journal. Other books are hereby acknowledged.)

Baillie, John, *The Idea of Revelation in Recent Thought*. New York: Columbia University Press, 1956. 151 pages. \$3.00

The Bible for Family Reading, with Introduction and Notes, The Old Testament prepared by Joseph Gaer, The New Testament prepared by Joseph Gaer and Chester C. McCown. Boston: Little, Brown and Company, 1956. xxv + 752 pages. \$7.50

Boone, James B., *The Life of Christ and His Journeys*, Bible Study Chart. Los Angeles: Bible Study Chart Association, 1956. 12½ by 36 inches. \$3.00

Brown, Helen A. and Heltman, Harry J., editors, *Choral Readings for Fun and Recreation*, Selections for Young People of all Ages. Philadelphia: The Westminster Press, 1956. 63 pages. \$1.00—1-4 copies, 90¢—5 or more

Bultmann, Rudolf, *Primitive Christianity in its Contemporary Setting*. New York: Meridian Books, 1956. 240 pages. \$1.25

Clark, Neville, *An Approach to the Theology of the Sacraments*, Studies in Biblical Theology No. 17. Naperville, Illinois: Alec R. Allenson, Inc., 1956. 96 pages. \$1.50

Caffron, Harriet Ann & Clark, Betty Jean, *Nearer to Thee*, Meditations from the R. S. V. Bible. New York: Thomas Nelson & Sons, 1956. 160 pages. \$3.00

Dead Sea Scriptures, In English Translation with Introduction and Notes by Theodor H. Gaster. New York: Doubleday & Company, 1956. x + 350 pages. 95¢

Encyclopedia of Morals, Vergilius Ferm, editor. New York: Philosophical Library, 1956. 682 pages. \$10.00

Filson, Floyd V., *Jesus Christ the Risen Lord*, A Biblical Theology, Based on the Resurrection. Nashville: Abingdon Press, 1956. 288 pages. \$4.00

Fingesten, Peter, *East is East*, Hinduism, Buddhism, Christianity—A Comparison. Philadelphia: Muhlenberg Press, 1956. xvii + 181 pages. \$3.00

Fosdick, Harry Emerson, *The Autobiography of Harry Emerson Fosdick*, The Living of These

Days. New York: Harper & Brothers, 1956. ix + 324 pages. \$4.00

*Foster, John, *Beginning from Jerusalem*, a volume in the World Christian Books Series. New York: Association Press, 1956. 92 pages. \$1.25

*Goldman, Solomon, *The Ten Commandments*, edited by Maurice Samuel. Chicago: The University of Chicago Press, 1956. xxv + 225 pages. \$3.75

*Greenslade, S. L., editor, *Early Latin Theology*, Vol. V, Library of Christian Classics. Philadelphia: The Westminster Press, 1956. 415 pages. \$5.00

*Hamilton, William, *The Christian Man*, Layman's Theological Library Series. Philadelphia: The Westminster Press, 1956. 93 pages. \$1.00

High, Stanley, *Billy Graham, The Personal Story of the Man, His Message and His Mission*. New York: McGraw-Hill Book Company, 1956. 274 pages. \$3.95

Inge, W. R., *Christian Mysticism*, Living Age Books Series. New York: Meridian Books, 1956. xx + 332 pages. \$1.25

**Interpreter's Bible*, The. Volume 6. Nashville: Abingdon Press, 1956. 1144 pages. \$8.75

*Jenkins, Daniel, *Believing in God*, Layman's Theological Library Series. Philadelphia: The Westminster Press, 1956. 94 pages. \$1.00

Kepler, James H., *The Jordan Beachhead*, A Novel of Biblical Times, Foreword by Charlton Heston. New York: Exposition Press, 1956. 204 pages. \$3.00

Kettering, Donald D., *Familiar Hymns with Descants*. Philadelphia: The Westminster Press, 1956. 40 pages. \$1.10—1-4 copies, 90¢—5 or more

*Kraemer, Hendrik, *The Communication of the Christian Faith*. Philadelphia: The Westminster Press, 1956. 128 pages. \$2.50

Lightfoot, J. B., translator and editor, *The Apostolic Fathers*, edited and completed by J. R. Harmer. Grand Rapids: Baker Book House, 1956. 288 pages. \$3.95

*Martin, James, *Did Jesus Rise from the Dead?* a volume in the World Christian Books Series. New York: Association Press, 1956. 91 pages. \$1.25

*Minear, Paul, *Jesus and His People*, a volume in

- the World Christian Books Series. New York: Association Press, 1956. 93 pages. \$1.25
- *Morgan, Kenneth W., *The Path of the Buddha*, Buddhism Interpreted by Buddhists. New York: The Ronald Press Company, 1956. 431 pages. \$5.00
- *Morsch, Vivian Sharp, *The Use of Music in Christian Education*. Philadelphia: The Westminster Press, 1956. 171 pages. \$3.00
- Munzer, Egbert, *Solovyev*, Prophet of Russian-Western Unity. New York: Philosophical Library, 1956. 254 pages. \$4.75
- *Murray, A. Victor, *Natural Religion and Christian Theology*. New York: Harper & Brothers, 1956. ix + 168 pages. \$3.50
- Nakano, Rev. Yonosuke, Founder of Ananai-Kyo, *The Universe Viewed from the World of the Spirit*, Vol. II, compiled by Shin Negami, president of Ananai-Kyo. Japan: Heiwa Printing Company, Ltd., 1956. 182 pages
- Niebuhr, Reinhold, *An Interpretation of Christian Ethics*, Living Age Books Series. New York: Meridian Books, 1956. 224 pages. \$1.25
- *Phillips, J. B., *The Church Under the Cross*. New York: The Macmillan Company, 1956. xiv + 111 pages. \$2.50
- *Pittenger, W. Norman, *Rethinking the Christian Message*. Greenwich, Connecticut: Seabury Press, 1956. ix + 147 pages. \$3.25
- *Pittenger, W. Norman, *Tomorrow's Faith Today*, Essays on Rethinking the Christian Message, Toward a New Modernism. New York: Exposition Press, 1956. 68 pages. \$2.50
- *Poteat, Edwin McNeill, *Jesus' Belief in Man*, What Christ Taught about Human Nature. Nashville: Abingdon Press, 1956. 159 pages. \$2.50
- *Radin, Paul, *The Trickster*, A Study in American Indian Mythology with Commentaries by C. G. Jung and Karl Kerényi. New York: Philosophical Library, 1956. xi + 211 pages. \$6.00
- Riverside Poetry 2*, selected by Mark VanDoren. Marianne Moore, Richard Eberhart, Introduction by Stanley R. Hopper. New York: Twayne Publishers, 1956. 83 pages. \$2.75
- Sayers, Dorothy L., *The Mind of the Maker*, An Examination of God the Creator reflected in the artistic imagination, Living Age Books Series. New York: Meridian Books, 1956. 220 pages. \$1.25
- *Silver, Abba Hillel, *Where Judaism Differed*. New York: The Macmillan Company, 1956. 311 pages. \$4.50
- *Snaith, Norman H., *The Jews from Cyrus to Herod*. Nashville: Abingdon Press, 1956. 200 pages. \$2.50
- Tilak, Lakshminibai, *From Brahma to Christ*, volume in the World Christian Books Series. New York: Association Press, 1956. 93 pages. \$1.25
- *Tillich, Paul, *The Religious Situation*, translated by H. Richard Niebuhr. New York: Meridian Books, 1956. 217 pages. \$1.25
- *Wedel, Theodore O., *Pulpit Rediscovered Theology*. Greenwich, Connecticut: Seabury Press, 1956. 177 pages. \$3.50
- *White, Victor, *God the Unknown*. New York: Harper & Brothers, 1956. viii + 205 pages. \$3.50
- *Williams, Charles, *The Descent of the Dove*, The History of the Holy Spirit in the Church, with Introduction by W. H. Auden. New York: Meridian Books, 1956. xv + 240 pages. \$1.25